

*K. Gt. Britain. Geo II King*  
A FULL F. 19-01

# ANSWER TO THE Country Parson's *Plea* AGAINST THE Quakers TYTHE-BILL.

The PRIEST taken in his own *Craft*,  
and confuted by his own *Arguments*.

His ORDINATION Consider'd, and left  
at the Gates of ROME.

*Friends, See* BY THE  
AUTHOR of the REPLICATION to  
the Country Parson's PAPERS and PLEA.

The AUTHOR'S REASONS for Refusing to  
accept Preferment in the Church, with a Living  
of 400 l. per Annum.

---

*Whether it be right in the sight of God to hearken unto you,  
more than unto God, judge ye ?* Act. iv. 19.

*This Witness is true, wherefore rebuke them sharply, that the  
may be found in the Faith* Titus i. 13.

---

L O N D O N:

Printed for T. COOPER, at the Globe, in  
Pater-Noster-Row. M.DCC.XXXVI,  
(Price One Shilling and Sixpence.)

A FULL  
ANSWER  
TO THE  
County Parson's Plea  
AGAINST THE  
Quakers Tythe-Bill.

The Priest taken in his own Trap,  
and confuted by his own Arguments.

His Ordination Consider'd, and left  
at the Gates of ROME.



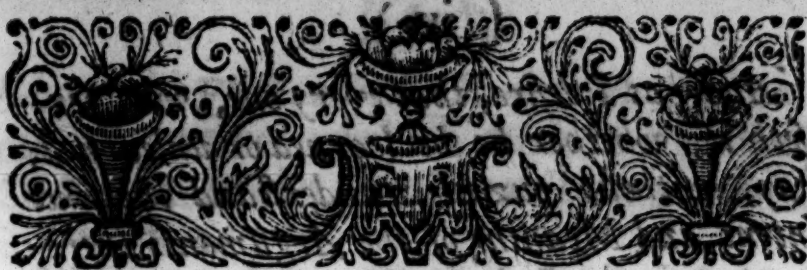
AUTHOR A PPLICATION to  
the County Parson's Papers and Plea.

The Author's REASONS for Refusing to  
accept of a Living in the Church, with a Living  
of a poor Man.

Printed by J. Baskett, at the Sign of the Gun, in  
St. Dunstons Church, in the City of London.  
1706.

LONDON:  
Printed for T. Cooper, at the Globe, in  
St. Dunstons Church, in the City of London.  
(The Gun, Balling and Sixpence.)





# THE PREFACE.

**H**AD not the Author of the Country Parson's Plea against the Quakers Tythe-Bill, (after a short Supplemental Replication to it was published, directing to some Pages, as a ready Method to compare them) published another Impression; thereby contriving the Pages in such Order, or rather Disorder, as it could not so readily be compared, merely to puzzle the Reader, and avoid Detection;

I say, had not this been the Case, I believe I should not have published any further Answer to it: But having cast my Eye over the second Impression, which casually fell into my Hands, and perceiving the Alterations, as well in placing the Pages, as in numbering the Contents;

I put on a Resolution to write and publish the following Answer; wherein the Pages of both Impressions are directed to on the Margin, that the Priest may be taken in his own Craft.

And, as I desire, that every one, who peruseth it, whether he be learned or unlearned, may, without puzzle, understand the true Intent and Meaning of the Arguments therein contained, I have formed it in an easy Stile; preferring the general Good of Mankind in a Stile that All may understand, to that which the Learned only can understand. For when the Stile is above the Comprehensions of the Unlearned, the Learned only are informed; but the Stile being plain and suitable to the Capacities of the Unlearned, the Learned also will understand it. And in this method the End of my Labour is the most likely to be answered; which is, that the Eyes of all People may be clearly opened, by the sweet Influence of Gospel-Light; the People will then, but not till then, see the Deceit and evil Tendency of Priest-craft, and judge for themselves, who are, and who are not, Ministers of the Gospel of Christ.—And whether a Hireling Ministry may not be fitly compared to a Standing Army, kept in pay, to keep the People in Ignorance, judge ye?

And as the meanest plain Countryman's Soul is of as much worth, in the sight of God, as the wisest and most learned Clergyman's, it is fit he should see and learn how far he is imposed on by the Clergy.

It is likewise fit, that all Christians should claim and seek after a Gospel Ministry; even such as Christ promised, and by the holy Scriptures hath described, and that they, as  
being



being the Flock of Christ, should beware of false Prophets, which come to them in <sup>Mat. vii.</sup> Sheeps Cloathing, but inwardly are raven-<sup>15.</sup> ing Wolves.

When I had almost finished my Manuscript, in Answer to the Parson's Plea, I met with a small Book, just published, under the Title of, An Answer to the Country Parson's Plea against the Quakers Tythe-Bill. In a Letter to the R. R. Author. By a Member of the House of Commons.

I then laid down my Pen, and read it over with great Satisfaction, and, with a thankful Heart, judging of the Performance, as the Fruits of some inspired and noble Soul, who, at a time most fit and seasonable, hath put his honourable Hand frankly to the Plow of Christian Liberty, all his Arguments carry in them Force of Reason, pure, unmixt Philosophy, Prudence and Learning, and greatly tend to the Promotion of Gospel-Liberty; which, as Words fitly spoken, are like Apples of Gold in Pictures of Silver. <sup>Prov. xxv. 11.</sup>

It is not within the Reach of my Capacity, nor in the Power of my Pen, to ascribe (in proper words) the Praise and Thanks that's justly due to the Honourable Author.

May his Memory be blessed, when the <sup>Prov. x. 7.</sup> Name of the Country Parson, I mean the wicked, shall rot—

I then had great Reasonings in my mind, whether I should proceed with this Work under divers Considerations.

First,



First, In regard the Parson's Plea was fully answered, as to what related to the Laws and Customs of Tything in Great Britain.

Secondly, In that all the Country Parson's frivolous Objections, Fears and Apprehensions were confuted.

Thirdly, and Lastly, I presumed, that the Eyes of every impartial Reader must needs (by the Reasons therein contained) be opened, so far as to give their free Consent to the passing of the Bill now depending.

But notwithstanding those Reasonings, I found my mind so far influenced by the Spirit of the Martyrs, towards Gospel-Liberty, that I could not, with Ease and Freedom, abandon the Work which I had almost finished; in regard it principally tendeth to contra-distinguish the Christian from the Antichristian Ministry — And being on a Turn of my Thoughts the more encouraged, that the said Answer appeared to the World as a Fore-runner, to pave the Way for my weak and plain Performance; — I therefore proceeded, and do earnestly wish for a Gospel-ministry, i.e. a free Ministry, as the greatest Good (next to the immediate springing of the Love of God through Christ, the true Light, in every Man's Conscience) that can happen to the Churches of Christ every where. — And therefore,

I

*I recommend the courteous Reader to be* Phil. iv.  
careful for nothing; but in every thing<sup>6, 7.</sup>  
by Prayer and Supplication with Thanks-  
giving, let your Request be made known  
unto God. — And the Peace of God,  
which passeth all Understanding, shall  
keep your Hearts and Minds through  
Christ Jesus.

I. THE REPLICATION OF THE  
HON. JOHN KING, ESQ. TO THE  
HON. JOHN KING, ESQ. IN  
ANSWER TO HIS LETTER OF  
THE 10th OF FEBRUARY 1735.

II. KING JOHN INTERVIEWED AND  
RECEIVED BY THE HON. JOHN  
KING, ESQ. IN THE CITY OF  
LONDON, THE 10th OF FEBRUARY  
1735.

### III. THE ORDER OF THE

**ERRATA.**  
In Page 7. l. 20. for *we* read *you*. P. 26. l. 4. for  
16885 l. read 16915 l. 17. for 675000 l. read 135,320 l.  
P. 42. l. 32. for *judge* read *judging*. P. 43. l. 16. for *4th*  
*Chapter* read *3d Chapter*. P. 51. l. 12. for *in the first* read  
*1st, in the*. P. 72. l. 23. for *more absurd* read *most absurd*.

IV. THE ORDER OF THE  
HON. JOHN KING, ESQ. TO THE  
HON. JOHN KING, ESQ. IN  
ANSWER TO HIS LETTER OF  
THE 10th OF FEBRUARY 1735.

V. ADDRESS OF THE  
HON. JOHN KING, ESQ. TO THE  
HON. JOHN KING, ESQ. IN  
ANSWER TO HIS LETTER OF  
THE 10th OF FEBRUARY 1735.

VI. THE ORDER OF THE  
HON. JOHN KING, ESQ. TO THE  
HON. JOHN KING, ESQ. IN  
ANSWER TO HIS LETTER OF  
THE 10th OF FEBRUARY 1735.

**CON-**



# CONTENTS.

- I. **T**HE Replication corrected, with Additions, setting forth several particular Instances of Quakers, now under Prosecutions on account of Tythes; with a Computation of their Sufferings in England and Wales for 40 Years. 1
- II. King John interdicted and persecuted by Pope Innocent on account of Tythes. The Pope's Common Curse, and Great Curse pronounced against him, for withholding Tythes from the Clergy. The King poisoned by a Monk on the same account. 44
- III. The Order of Priesthood consider'd, under four general Heads. The Country Parson left at the Gates of Rome. And the Author's Reasons for not accepting Preferment in the Church with a Living of 400 l. per Ann. 49
- IV. Immunities of Clergymen, complained of by the Princes of Germany. 62
- V. A Discourse on Reason and Wisdom, with Addition. 68
- VI. The Quakers Epistle from their Yearly Meeting 1735. 88







A FULL

## ANSWER

TO

The Country Parson's PLEA against  
the *Quakers* Tythe-Bill.



ON perusing thy Papers and  
Plea, I have observed some  
Errors and Inconsistences con-  
tained in them; but as I equally  
despise Error and Criticism,  
I would not be deemed a Cri-  
tick, in beginning my Answer with some  
Remarks on thy ill-guided Pen.

- Thou should have considered what thou  
was about, and to whom thou addressed  
thy Plea.

B

Thy

( 117 )



# CONTENTS.

- I. **T**HE Replication corrected, with Additions, setting forth several particular Instances of Quakers, now under Prosecutions on account of Tythes; with a Computation of their Sufferings in England and Wales for 40 Years. I
- II. King John interdicted and persecuted by Pope Innocent on account of Tythes. The Pope's Common Curse, and Great Curse pronounced against him, for withholding Tythes from the Clergy. The King poisoned by a Monk on the same account. 44
- III. The Order of Priesthood consider'd, under four general Heads. The Country Parson left at the Gates of Rome. And the Author's Reasons for not accepting Preferment in the Church with a Living of 400 l. per Ann. 49
- IV. Immunities of Clergymen, complained of by the Princes of Germany. 62
- V. A Discourse on Reason and Wisdom, with Addition. 68
- VI. The Quakers Epistle from their Yearly Meeting 1735. 88





A FULL

# ANSWER

TO :

The Country Parson's PLEA against  
the *Quakers* Tythe-Bill.



ON perusing thy Papers and Plea, I have observed some Errors and Inconsistencies contained in them; but as I equally despise Error and Criticism, I would not be deemed a Critick, in beginning my Answer with some Remarks on thy ill-guided Pen.

Thou should have considered what thou was about, and to whom thou addressed thy Plea.

B

Thy



Thy Title-Pages differ and contradict each other. In one thou says, "*Papers relating to the Quakers Tythe-Bill.*"

In another, "*Remarks upon a Bill now depending in Parliament, to enlarge, amend, and render more effectual, the Laws now in being, for the more easy Recovery of Tythes, Church-Rates, and Oblations, and other Ecclesiastical Dues from the People called Quakers.*"

— And in a third, *The Country Parson's Plea against the Quakers Bill for Tythes, &c.*

If the first and third be true, the second is not so; but if the second be true, as I presume it is, then in course the first and third must be false: and does thou imagine, the World is so blind that they cannot see those Errors? or if thou will have it in milder Terms, thou mayst call them Mistakes. I frequently read the Votes, and converse with Gentlemen, who have as good Intelligence as either thee or me, but I cannot learn that there is any Bill depending in either Houses of Parliament, bearing thy first or third Title. We are all sensible the Quakers are principled against paying or receiving Tythes, and it's very unlikely they should desire a Bill for Tythes? But I suppose thou meanst their Bill against Tythes, or vexatious Suits on account of Tythes.—Pray consider the Difference that those two Words (*for and against*)

against) make. Thou hast taken Extracts from five of the Quakers Yearly Meeting-Epistles, which I observe to be pretty much to the same Effect, on which thou hast made several Remarks: particularly on their Epistle 1733, in the eighth Page, <sup>P. 8. 1<sup>st</sup></sup> where thou says, "Those Passages speak as <sup>Imp.</sup> <sup>P. 11. 2<sup>d</sup></sup> plainly for themselves, as any body can <sup>Imp.</sup> speak for them." If that be so, pray why does thou speak for them, and at the same time tell us what they mean, in other Words than are to be found in the Epistles thou mentions? The Words in the Epistle 1733, are, "We do therefore <sup>P. 6. 1<sup>st</sup></sup> earnestly exhort a close coming up in <sup>Imp.</sup> that, and every other Branch of our <sup>P. 9. 2<sup>d</sup></sup> Testimony, tending to the Promotion of <sup>Imp.</sup> Gospel-Liberty, &c." And shall you, who profess to be Ministers of the Gospel, be displeased with the Quakers, for exhorting their Adherents to Gospel-Liberty? God forbid —

I lately had some Conversation with a Quaker, who is well-skill'd in their Principles and the Discipline of their Yearly-Meetings, the Nature and Tendency of their Yearly Epistles: and before we parted, he gave me one of them; which, on viewing, I find is one of them from which thou took thy Extracts. He seemed to think it hard, that any body should publish Extracts from their Epistles; but said, none of them would be dissatisfied if all their



Epistles, or any one of them, were publish'd : and therefore I have to this annexed it at large.

I desired to know their Reasons for refusing to pay Tythes, and he very readily said it was not in Contempt, but meerly for Conscience sake : he quoted several Scriptures to support their Scruples, and the Doctrine of a free Ministry, which are as followeth.

- Matt. x. 8. " When Christ sent forth his twelve Disciples to preach the Gospel, he said unto them, *Freely you have receiv'd, freely give.*" Therefore he said, they could neither pay Tythes nor receive them.
- 2 Cor. xi. 7. " The Apostle Paul said, *He preached the Gospel of God freely.*
- Rom. iii. 24. " *Being justified freely by his Grace, through the Redemption that is in Jesus Christ.*
- Rom. viii. 32. " *He that spared not his own Son, but deliver'd him up for us all, how shall he not with him also freely give us all things?*" (In this, he said, the Ministry is included.)
- 1 Cor. ii. 12. " *Now we have received not the Spirit of the World, but the Spirit which is of God; that we might know the things that are freely given to us of God.*" (To this he said, they did not desire to know any thing that was not freely given to them of God.)

When



" When *Simon* offer'd Money to the Acts viii.  
 " Apostles for the Gift of working Mira- 18, 19, 20.  
 " cles, *Peter* said unto him, *Thy Money*  
 " *perish with thee, because thou hast*  
 " *thought that the Gift of God may be* John A 3  
 " *purchased with Money, &c.*  
 " *Ho, every one that thirsteth, come ye* Isaiah lv.  
 " *to the Waters; and he that hath no Mo-* 1, 2.  
 " *ney, come ye, buy and eat: yea, come buy*  
 " *Wine and Milk without Money, and*  
 " *without Price. Wherefore do ye spend*  
 " *Money for that which is not Bread, and*  
 " *your Labour for that which satisfieth*  
 " *not? &c.*  
 " *I am Alpha and Omega, the Begin-* Rev. xxi.  
 " *ning and the End; I will give unto* 6.  
 " *him that is a-thirst, of the Fountain*  
 " *of the Water of Life freely.*  
 " *Let him that is a-thirst come; and* Rev. xxii.  
 " *whosoever will, let him take the Wa-* 17.  
 " *ter of Life freely.*

These, and many more Scriptures, he  
 quoted; to which (for my further Satis-  
 faction) I pleaded the Right of the Priest-  
 hood in the Tribe of *Levi*, and many  
 other Arguments, in defence of your Dues:  
 but he soon check'd my *Mosaical* Plea,  
 by urging the sixth and seventh Articles  
 of your Religion; which are as followeth,

The

The Sixth ARTICLE.

*Of the Sufficiency of the Holy Scriptures  
for Salvation.*

- 6 Article. “ Holy Scripture containeth all things  
“ necessary to Salvation; so that whatso-  
“ ever is not read therein, nor may be  
“ proved thereby, is not to be required of  
“ any Man, that it should be believed as an  
“ Article of Faith, or be thought requisite  
“ or necessary to Salvation. In the name  
“ of the Holy Scriptures, we do understand  
“ those Canonical Books of the Old and  
“ New Testament, of whose Authority  
“ was never any Doubt in the Church. All  
“ the Books in the New Testament as they  
“ are commonly received, we do receive  
“ and account them Canonical.

The Seventh ARTICLE.

*Of the Old Testament.*

- 7 Article. “ The Old Testament is not contrary to  
“ the New, for both in the Old and New  
“ Testament everlasting Life is offered to  
“ Mankind by Christ, who is the only Me-  
“ diator between God and Man, being  
“ both God and Man; wherefore they are  
“ not to be heard, which feign that the  
“ old Fathers did look only for transitory  
“ Promises. Altho’ the Law given from  
“ God by *Moses*, as touching Ceremonies  
“ and Rites, do not bind Christian Men,  
“ nor the civil Precepts thereof ought of  
“ necessity to be received in any Com-  
“ monwealth:



“ monwealth: Yet notwithstanding, no  
 “ christian Man whatsoever is free from  
 “ the Obedience of the Commandments  
 “ which are called Moral.

From the 6th he pleaded a Privilege to reject all matters relating to Faith and Principle not contained in the Holy Scriptures; and the *Quakers* do not allow the Payment of Tythes as any part of their Faith and Principles — And,

From the 7th he alledged that they, as Christians, were justified against any Obedience or Conformity to the Ceremonies and Rites of the *Mosaical* Law; but he claimed no Freedom from the Obedience of the Commandments which are called Moral. And you must allow the Payment of Tythes was a ceremonial Rite; and if you were confined to the bare Custom of that Law only, we should have but a tenth part of the Tenths, with the first ripe Fruits, at the Owner's Discretion. And since the Parliament is the strongest Authority you can plead in defence of your Tythes, I think it very impolitick in you to seem uneasy at their granting the *Quakers* a small matter of Ease, when in the main it is your own Interest, and will save Money in your Pockets.

“ As to what thou says, of their supposing P. 13, 14.  
 “ that the more tedious and expensive Me- 1st Imp.  
 “ thod has been and will be made choice P. 20, 21.  
 “ of, out of Ill-Will, Malice, or Revenge, 2d Imp.

is



“ is a heavy Imputation; and it is no  
 “ more than common Justice that the  
 “ Clergy should have an Opportunity to  
 “ vindicate themselves from so foul a  
 “ Charge, &c.

I confess it is fit you should, but I humbly conceive you have taken a very wrong Method; it is a weak thing in you, or your Advisers, to confess the Imputation heavy, and the Charge foul; when at the same time you argue and plead against the passing of a Bill to prevent your doing that whereof you are ashamed, and in great measure deny'd. But if you would clear yourselves of this heavy Imputation, and foul Charge, retrotract those Pamphlets, withdraw your Petitions in Parliament, and offer an humble Address in exchange for them; returning Thanks to the Honourable House of Commons, for the Favour they do you in providing an easy way to recover your Dues: I am well assur'd you will get more Credit by this Method, than by yours. Then will the People's Eyes be opened, and see that your Views are more towards Peace and Good-will, than expensive and vexatious Suits against the poor Quakers: and it will tend more to your own Reputation, and the Comfort of your Families.

P. 31. 1<sup>st</sup>. “ Thou allows that every wise Clergy-  
 Imp. man, for his own sake, and every good  
 P. 38. 2<sup>d</sup>. “ Clergyman in compassion to his Neigh-  
 Imp. bour

“ bourn the Quaker, will take the easy and  
 “ cheap Method prescribed by the Acts of  
 “ the seventh and eighth of King *William*,  
 “ for the recovery of his Dues.

In this thou seems to have forgot thyself; if every wise and good Clergyman will take the easiest Method, he must consequently be a foolish and bad Clergyman who takes the most vexatious Method, &c.

Dost thou think it reasonable that so many wise and good Clergymen should render themselves inconsistent and contrary to their Profession, merely to satisfy a few foolish and bad Clergymen; who would run the hazard of spending 50*l.* in a vexatious Suit against his Neighbour the Quaker, on a Demand of half a Crown or five Shillings, under pretence of curing his Blindness by force? (God forbid.) No, no, if thou would be serviceable in opening the Quaker's Eyes, thou must do it in more mild and gentle Terms: Let the Spirit of Love, Meekness, and Reconciliation, take place; inform their Judgments by plain Reasoning and good Example. You shou'd take special Care that you give them no cause to think the Leaven of the Pharisees, which is Hypocrisy, and the Leaven of *Herod*, which is Envy, spoken of by our Lord in the New Testament; or the old Leaven of Malice and Wickedness, spoken of by the Apostle *Paul* in 1 *Cor.*



s. 8. have more effect upon you than the Leaven of the Kingdom of Heaven, which is the Love of God. If this Leaven work most upon your Minds, you will not be so apt to fall out with your Neighbours. (Force and Violence cannot cure Blindness.)

As no Man hath created himself, he cannot give himself Faculties of Faith and Reason, which is the Gift of God, and not the Will of Man: Whilst a Man is guided by his own Will, he loseth his Faith and Reason too.

P. 31. 1<sup>st</sup>

Imp.

P. 38. 2<sup>d</sup>

Imp.

“ Thou likewise says (in the same Page,)  
 “ *What has the Churchman done, that he*  
 “ *should be left subject to Prosecutions and*  
 “ *Hardships at Law; from which it is*  
 “ *thought reasonable to relieve the Qua-*  
 “ *kers?* And thou says, *Thou had much*  
 “ *rather lose thy Tythe, than thy Tythe*  
 “ *and thy People too.*

By this Paragraph thou seems to be too warm, and hast betrayed great Weakness. Thou allows it is a Hardship even upon your own Adherents, to be left subject to your Prosecutions, &c. If then it be so upon them who constantly come to Church, believe as the Church believes, and who partake of the Fruits of your Studies and Doctrine; is it not much more so on the *Quakers*, who receive no benefit by your Ministry? And if you would rather lose your Tythe than want Power to spend ten times the value of it in punishing the *Quakers*,



*kers*, I must confess it's high time to take that Power from you; and if you art content with the Choice thou hints at, I believe no body will quarrel with you about it.

As to the rest of thy Remarks and Arguments, I shall say little to them; at present we know the *Quakers* are equally principled against setting out Tythes as in paying them, and your Apprehension of losing them in case they do not set them out, is altogether groundless, or at least may easily be provided against by inserting a Clause in the Bill, to permit the Parson or his Deputies to enter into the Corn-fields and set out their own Tythes by Lot as they fall out, beginning at one Side or Corner of the Field or Ground, and to carry the same away without being charged with Trespass for so doing: This to me seems to be an effectual Cure against all all your Apprehensions.

Pray do not covet unreasonable things, lest that which is more reasonable be taken from you. You know very well it is by Law you receive Tythes, and if you provoke the Parliament, they may take that Power and Indulgence from you, they gave them to you, and they can take them from you.

As to the Snow-ball thou hast thrown at the *Quakers* touching a broad Hat and short Cravat, thou had better have kept that in thy own Pocket: That way of Reasoning

P. 21. 1<sup>st</sup>

Imp.

P. 28. 2<sup>d</sup>

Imp.

is too ridiculous for Men of your Function. I confess the *Quakers* are somewhat singular in their Habits, but not so much so, as you yourselves are; and particularly in the Hat and Band. The Hat, you know, is full as broad, and the Band is much shorter than their Cravats.

Let your Arguments be sound and orthodox, and your Reasoning free from Gall and Bitterness.

Do you not plainly see by the annexed Epistle, that the *Quakers* recommend Justice to their Brethren in general and in particular; that they keep clear from defrauding the King in any Branch of his Revenues? And when you can convince them, or inform their Judgments from any Proofs contained in the Old or New Testament, that their Consciences are bound under a Gospel Dispensation to pay Tythe, I am apt to believe they will then take the same care to recommend it to their Friends, as they now do, in relation to the King's Revenue.

I do not understand, that the *Quakers* resist you or your Deputies in taking your Tythes, by Warrants of Distress; neither do I find that any of you lose your Tythes, for want of taking them; You may indeed lose them, by asking for them only: If this be the Case (as your own Arguments allow) the difference remains only between taking and asking; and how easily may you yourselves mend it?

The

The Quakers (if I be rightly inform'd) do hold the Doctrine of Non-resistance and Passive Obedience; and we may judge from the annexed Epistle, that they readily comply in an actual Obedience to the King, in paying him his Dues, &c.

But to the Laws which give Tythes (contrary to their Consciences) they yield a Passive Obedience only; and what can you, in reason, expect more from them? I wish you could learn to be content, and consult your own Interest on reasonable terms, and do as you would be done unto.

— It would be more becoming Men of your Function, to behave yourselves more courteously towards the Quakers than many of you do.

You may learn something from their Method of Church-Discipline, (if you are not too wise for Instruction.) You see with what Zeal and good Order they have composed and placed the annexed Epistle under twelve general Heads.

1. A Salutation to their Brethren.
2. State of the Meeting.
3. Prosperity of Truth.
4. Accounts of Sufferings.
5. Advice concerning Tythes.
6. Concerning the Education of Children,
7. Concerning Christian Practice.
8. Concerning the Discipline of the Church,
9. Advice



9. Advice relating to the King's Revenue.

10. Exhortation to Justice.

11. To be diligent in Meetings.

12. And lastly, the Conclusion.

P. 37. 1<sup>st</sup> Thou says, "The *Quakers* Accounts  
*Imp.* shew, not how much they have suffer'd,  
P. 15. 2<sup>d</sup> "but of how much they would have de-  
*Imp.* frauded the Parson and the Parish—  
"and that the Person, who is forced to  
"go to Law for his own, is the Sufferer,  
"and not the Person who is forced to  
"pay but what he ought to pay."

Answer. Let me modestly ask, how came the  
Labourer's Goods to be the Idler's own?  
Hath he paid Rent for the Land on which  
his Corn groweth? Does he pay for  
Seed and Tillage? No, no; that does not  
answer his End; he would take all, and  
give nothing. — He takes Tythe of the  
Seed with which the Farmer sows his  
Ground; altho', by Law and common  
Sense, he should take but a Tenth of the  
Increase, and not a Tenth of the Seed  
with which the Ground is sowed; he  
should leave (untythed every Year) Corn  
sufficient to sow the Ground for the next  
Year's Growth: But this he does not do;  
and therefore he takes not only the Tenth  
of the Farmer's All every Year, but all his  
Stock every tenth Year. This differs far  
from the *Jewish* Law, which allowed the  
Priests but a tenth Part of the Tythe, with  
the

the first ripe Fruits, to what quantity the Owner pleased, and some other small Perquisites. — Neither did the Priests receive any Tythes of the People; but the *Levites* received them, (in regard they were to have no other Inheritance among the Children of *Israel*) and gave to the Priests their Allowance; and the rest was for the *Levites*, who did the common Service of the Tabernacle, for the Strangers, for the Fatherless and the Widows. — But as to the rest of the *Levitical* Customs, with a more particular Account of Tythes, than is convenient to be mentioned here, I refer to the great Case of Tythes, wrote by *Anthony Pearson*. Printed and sold at the *Bible in Georgyard, Lombard-street, London*.

Thou says, “ It is to be hoped, that the  
 “ Legislature will not deprive the Clergy  
 “ of any Remedy, which the Laws of the  
 “ Land have given them, upon a bare  
 “ Surmise of the Quakers, without any  
 “ such Specification of Facts, as might  
 “ give an Opportunity to enquire into the  
 “ Truth of them, and into the Circum-  
 “ stances of those Suits and Imprisonments,  
 “ which are made the Subject-matter of  
 “ Complaint.”

This is not a bare Surmise; there are  
 many Matters of Facts, both by Suits and  
 Imprisonments — might be mentioned.

But

But I will (at present) content myself with a few, which are as followeth:

1st Inst.

Impris. 1.

*The First Instance.*

*James Tuckett*, in *Devonshire*, aged about 70 Years, who hath been blind upwards of 20 Years, was prosecuted in the Exchequer, by Parson *Dodge*, for a Demand of 4 *l.* 10 *s.* on account of Tythes; and he not answering, was committed to *Exeter* Goal in *May* 1730, and continued a Prisoner till *January* 1735, being five Years and eight Months a close Prisoner.

And about 9 Months after his Commitment, the said Parson *Dodge* filed another Bill against him in the Exchequer for the same Demand; to which his two Sons and Daughter were made Parties — and this Suit doth yet continue against them all. — Here we plainly see the Leaven of *Herod* is at work — to put an old blind Man in Prison, and soon after to prosecute his 3 Children, who were (in his Absence) the Support of his Family at home, and his own Support in Prison. Whether this be not the Fruits of a persecuting Spirit, judge ye.

2d Inst.

Prosec. 2.

*The Second Instance.*

*James Player*, of *Portishead*, and *Wm. Perris*, of *Knowle*, in the County of *Somerset*, prosecuted in the Exchequer, by *John Lovell*, Clerk, in the Year 1730, for the following Demands on account of Tythes

*James*



*James Player,*

		<i>l.</i>	<i>s.</i>	<i>d.</i>
For the Year 1728.	<i>Easter Offerings and small Tythes</i>	2	9	6
For the Year 1729.	On the like Demands			
For ——— 1729.	On Demand of Great Tythes	7	14	0
For ——— 1730.				
In all		12	5	10

*William Perris,*

For ——— 1728.	<i>Easter Offerings and small Tythes</i>	2	8	0
For ——— 1729.	On the like Demands			
For ——— 1729.	On Demand of Great Tythes	3	16	0
For ——— 1730.	On the like Demands	4	4	0
In all		13	7	0

The said Parson, or Clerk, *Lovell* (in the Year 1735) took from the said *Player* the following Goods, *viz.* 693 lb. of Wool; 230 Sheep, 73 Lambs; 3 Ewes, and 4 Oxen; all which he sold for 120 *l.* being upwards of 20 *l.* under the real Value. And since this, another Bill of Cost, amounting to 55 *l.* and upwards, has been delivered to the said *Player*; so that he expects another Stripping-bout.

Taken from the said *Player* for a Demand of 12 *l.* 5 *s.* 10 *d.* Goods to the Value of 140 *l.* and upwards.

From this single Instance, we may judge of the Country Parson's (ironical) Meaning, where he says, "Every wise Clergy-  
 " man, for his own sake, and every good  
 " Clergyman, in compassion to his Neigh-  
 " bour the Quaker, will take the easy and  
 " cheap Method, prescribed by the Acts  
 " of the 7th and 8th of King *William*,  
 " for the Recovery of his Dues." — I

P. 31. 1<sup>st</sup>

*Imp.*

P. 38. 2<sup>d</sup>

*Imp.*

D

hope,

hope, without Offence, I may take the like Liberty in explaining his Meaning, as he hath done in explaining (or rather putting Meanings of his own on) the Quakers Yearly Epistles. — I will first premise, that Self-Interest is his Text, the only Point he most craftily labours to maintain.

1. *First*, He makes a learned Distinction between the wise and the good Clergyman; the wise, he says, for his own sake, will take the easy and cheap Method, (he means the most profitable Method, be it cheap or dear) but he does not intend the Quaker any Benefit by the cheap Method: He takes it all to himself, concluding, that, by prosecuting the Quaker for two or three Years in the Exchequer, on Demands of 12 *l.* 5 *s.* 10 *d.* he may obtain Judgment, and, under that pretence, take from the Quaker to the Value of 140 *l.* at one Pull; when, perhaps, he hath not been 5 *l.* out of Pocket in obtaining Judgment. The Cost of a Suit cannot be much, where no Defence is made; and it is well known the Quakers do not strive or oppose, but suffer patiently the Spoil of their Goods, and Imprisonment of their Persons. I'll state the Case thus —

	<i>l.</i>	<i>s.</i>	<i>d.</i>
<i>The Parson's first Demands was</i>	12	5	10
<i>Add the utmost of his Cost</i>		5	0
	<hr/>		
<i>In all</i>	17	5	10
			He

He takes from the Quaker 140 *l.* in Goods, and sells them, or Part of them, for 120 *l.* Take from this the said full Demands of 17 *l.* 5 *s.* 10 *d.* and there will remain to balance 102 *l.* 14 *s.* 2 *d.* whereof he hath not returned any thing, but has a further Demand of 55 *l.* against the Quaker on the same Account, and only waits his own Time and Convenience to strip the Quaker again. And what will the Consequence be? By the Rule of Proportion, as 120 *l.* is to 17 *l.* 5 *s.* 10 *d.* he will, at the next Pull, take from the Passive Quaker 370 *l.* or some such Sum.

The Question now is this, Whether in the Country Parson's Sense, this be the wise or the good Clergyman? I make no Scruple to answer for him, and allow, in his Sense, that this is the wise Clergyman, and that his Prosecution against the Quaker was for his own sake; *i. e.* for filthy Lucre-sake, to enrich himself by the Pillage and Ruin of the Quaker. Is it not therefore high Time for the Quakers to cry, yea to cry aloud, to the King and Parliament, for Pity and Relief, that they may be eased at least of so much of that antichristian Yoke of Tythes, as may put it out of the Power of the wise Clergyman to commit the like Spoil and Ruin for the time to come? It is to be hoped that the Parliament will, (not only in compassion to the passive Sufferers, but also in regard to the King's

D 2

Interest)



Interest) provide a speedy Remedy against this Evil. — It is well known, that the Quakers (since they were a People) have ever been as loyal, yea, more loyal, Subjects to our present lawful and rightful King, and to all his Royal Predecessors, than the Clergy. — Can any one Instance of Treason or Disloyalty be produced against the Quakers? Does not their Loyalty, Love, and Duty to the King, speak loudly for them in all their Yearly Meeting Epistles? And why did the Country Parson pick Extracts out of five of their Epistles? — It was, no doubt, to serve the Clergy's own evil Turn. — But before I leave this Point, let me modestly ask them, What they can say for themselves in this most material Point of Loyalty? — Can they think of any, who had Canonical Orders, and wore the Gown, that miss'd their way in this sort? I'll stay my Pen from particular Names, (tho' it's more than they would do by the Quakers, if they had it in their Power) I shall only desire, they will commemorate and look back, to what happened in the Beginning of the Reign of our present King's Royal Father. —

2. *Secondly*, I am now to consider what he means by the "good Clergyman, who, "in Compassion to his Neighbour the "Quaker, will take the easy and cheap Method." In my opinion, he might to the  
word

word Good, have added the words Just and Honest; and I make no doubt, but a great many may be found, deserving this Character. If it were not so, without doubt, the Quakers, by this time, would not have the common Necessaries of Life left them; I will therefore presume, that all those good, just, and honest Clergymen, are ashamed of the cruel Oppressions, which have been long imposed on the Quakers by the wise Clergymen. An Instance of this kind just now occurs to my Memory, which is this: —

Being not long since in Company with one of those good, just, and honest Clergymen, we discoursing on the Subject now before me, he said, He would rather lose his Tythes, than prosecute the Quakers for them; and that he never did, nor never would, prosecute or sue for them, in any other way than by the cheap and easy Method prescribed: And also, that he had a much easier and cheap Method in getting his Tythes, than that prescribed, by which he saved the Expence and Trouble of a Warrant from the Justices to distrain; and his Method is this: He sends a Friend to buy such Goods from the Quakers, as he might have Occasion for, and kept in his own Hands, the just Value of his Demands, and he found no Cause of Uneasiness, or Quarrel, between him and the Quakers, but that they converse freely  
and



and kindly together. Now, if this, or any other of this kind of Clergymen, had been concerned in the place of *John Lovell*, in the Case with *James Player* before mentioned, how easily might that Matter have been made up in this Method? But let me premise one thing in favour of the wise Parson *Lovell*; perhaps he had no more Interest among his Neighbours and Parishioners, than the Country Parson, and the rest of the wise Clergymen, have in their several and respective Counties at the Elections for Members of Parliament, and therefore could not get a Friend to do him that Service. But what need I premise any thing of this Nature to the wise Clergyman? He is not Fool enough to take up with 12 *l.* 5 *s.* 10 *d.* when he knows, that, by prosecuting the Quaker in the Exchequer, at the matter of 3, 4, or 5 Pounds Charges, he can put 120 *l.* in his Pocket for't: Besides, a subsequent Bill of Cost for 55 *l.* more, for which he can, at any time, take (by the former Rule) 370 *l.* more; which, with 120 *l.* he had before, will be 490 *l.* And if the good, the just, and honest Clergyman should reprove or admonish him, for this kind of Practice, he would laugh him to Scorn, saying, with a Tush, *You are a Fool!*

Prosec. 2. *Grace Pole*, Widow, and her Son *Edward Pole*, of *Wivelscomb*, in the County of *Somerset*, are sued in the Exchequer, by

by *Edward Burton*, Vicar, for small Tythes, and are now under Prosecution for the same.

*Alice Clark*, Widow, *Thomas Laundey*, and *Amey Robinson*, all of *Swavesia*, in *Cambridgshire*, are now under Prosecution in the Exchequer, by *John Warham*, Vicar. His Demand on *Alice Clark* is 3 s. 6 d. for Tythe, and 10 s. for a Mortuary, upon the Death of her Husband. *Thomas Laundey*, being Executor to her late Husband, is prosecuted with her on the same Cause. And the Demand against *Amey Robinson* is 10 s. for a Mortuary upon the Death of her Husband. By the said *Warham*, Vicar, those Prosecutions were commenced in the Year 1733, and do now continue.

*William Wilmot*, of *Teaton*, in *Somer-* Profec. 1.  
*setshire*, prosecuted in the King's-Bench, by *Rumney Penrose*, Parson and Impro- priator, on a Demand of 6 l. 13 s. 4 d. for 5 Years Tythes.

*Benjamin Bourne*, for 12 Years small Tythes, *Richard Ward*, for 17 Years small Tythes, and *William Poocock*, for 5 Years small Tythes, all of the Parish of *Monk-* Profec. 3.  
*fryston*, in the County of *York*, are now under Prosecution in the Exchequer, by *Robert Robinson*, of the same Parish, and County Tythe-Farmer under the Prebend of *Wiston*, in the same County.

*Peter*



Excom. 1. *Peter Beckett*, of *Middlewich*, in *Che-  
shire*, prosecuted in the Ecclesiastical Court  
in the same County, on account of Tythe,  
and thereupon he was, and now stands,  
under Sentence of Excommunication.

Prosec. 1. *John Woodland*, of *Mersham*, in *Kent*,  
is prosecuted in the Exchequer, by *Henry  
Archer*, Rector of the said Parish, for  
small Tythes, about the Value of 30 s. or  
under.

These are 17 Instances of Quakers now  
under Prosecution on account of Tythes;  
of whom one is under Sentence of Excom-  
munication.

There have been 1153 Quakers prose-  
cuted; 292 imprisoned; 5 died in Prison;  
all on account of Tythes within 40 Years.

Prosecuted.	Impris.	Died in Pr.
<i>In Chancery</i> , 38	10	1
<i>In the Excheq.</i> 787	185	2
<i>In the Eccles. Courts</i> , } 269	81	2
<i>In the Common Law Courts</i> , } 59	16	
In all 1153	292	5

In 44 particular Cases, in which the  
Quakers have been prosecuted; where the  
Demands did not exceed 188 l. 3 s. 8 d.  
there was levied and taken from them to  
the Value of 2252 l. 6 s. 10 d.

In

In 22 other Cases, where the Demands did not exceed 66 *l.* 1 *s.* 4 *d.* there was levied and taken from them 1484 *l.* 6 *s.* 11 *d.* Levied and taken in those two Instances more than demanded 3482 *l.* 7 *s.* 9 *d.*

One was prosecuted three times, for three several Demands not exceeding 19 *l.* for which was levied and taken from him 187 *l.* 10 *s.*

One was imprisoned 10 Years, for a Demand not exceeding 40 *s.*

One was imprisoned 4 Years, for a Demand not exceeding 1 *s.*

Two were imprisoned 5 Years, for a Demand not exceeding 20 *s.*

In 21 particular Cases, where the Demands did not exceed 54 *l.* 5 *s.* 4 *d.* there was levied and taken from them 1333 *l.* and upwards.

One was imprisoned 9 Years for small Tythes.

One was imprisoned 6 Years for 4 *l.* 10 *s.*

Fifteen were prosecuted severally, for Demands in all not exceeding 313 *l.* 9 *s.* 6 *d.* there was levied and taken from them 1068 *l.* 7 *s.* 4 *d.*  $\frac{1}{2}$ .

In the few Cases herein before mentioned, it appears, the Demands did not exceed 653 *l.* 5 *s.* 8 *d.* for which there was levied and taken from them 7465 *l.* 9 *s.*



P. 35. 36.

1<sup>st</sup> Imp.

P. 13. 14.

2<sup>d</sup> Imp.

The Amount of Friends Sufferings in *England* and *Wales* for 5 Years, according to the Country Parson's Extract, is upwards of 16,885 *l*.

And, by the like Rule, and the Quakers Records, for 40 Years, their Suffering amounts to upwards of 675,000 *l*.

And besides all this, there have been innumerable Sufferings, which, from divers Circumstances and Difficulties that happened, could not be collected.

The Reason is plain, why the Clergy cry out against the Bill now before the Parliament——they are apprehensive, that the Door of Liberty, that was left open by the former Laws and Statutes, in all likelihood, will now be shut up; so that they cannot oppress and rob the Quakers, under Colour of Law for time to come.——

If the Country Parson, and the rest of the more Wrong than Right, more Cruel than Reverend, more Wise than Good Clergy, are not satisfied with the few Specifications of Facts, herein before set forth, I can furnish them with some more Particulars, from the Quakers Records in *England*, and a great many from *Ireland*; provided they will pay me for searching, &c. I expect nothing, nor will I ask for any thing from them, but what I do them Service for;——and this is using them more kindly than they use the Quakers.

The

The Country Parson says, " As I am <sup>P. 15. 1<sup>st</sup>.</sup>  
 " a Subject of *Great Britain*, as well as <sup>Imp.</sup>  
 " a Minister of the Gospel, I have a Birth- <sup>P. 22. 2<sup>d</sup></sup>  
 " right in the Law, and in having all <sup>Imp.</sup>  
 " Questions relating to my Property deter-  
 " mined in the Method of Justice, used in  
 " this Kingdom, and not referred to an  
 " arbitrary Decision: *Nulli negabimus*  
 " *Iustitiam*, is the Language of *Magna*  
 " *Charta*.——

*First*, I allow he may be a Subject; but what Benefit does the *British* Nation receive by Subjects, who spend their time in Pride and Idleness, with Fullness of Bread, at the Expence of other Mens Labours? The King, and People of *England*, may subsist without them; our Merchants, Tradesmen, and Farmers are the Support of Government.

*Secondly*, As to his being a Minister of the Gospel, he should prove it by his Fruits; *Ye shall know them by their Fruits*, <sup>Matt. vii.</sup> said Christ, *Do Men gather Grapes of* <sup>16.</sup>  
*Thorns, or Figs of Thistles?* And the Lord, by the Prophet *Ezekiel*, saith, *Wo* <sup>Ezek.</sup>  
*be to the Shepherds of Israel that do feed* <sup>xxxiv. 2,</sup>  
*themselves, should not the Shepherds feed* <sup>3, 4.</sup>  
*the Flocks?* ——— *Ye eat the Fat, and*  
*ye cloath you with the Wool, ye kill them*  
*that are fed, but ye feed not my Flock. ---*  
*The Diseased have ye not strengthened,*  
*neither have ye healed that which was*  
*sick, neither have ye bound up that which*

*was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with Force and with Cruelty, ye have ruled them, &c.*

P. 20.  
1st Imp.  
P. 27.  
2d Imp.

Thou very justly allows, " That many  
" Quakers are Freeholders, and, as they  
" are great Dealers, have Influence over  
" many others, and will act as one Man  
" in opposition to the Parson. Thou like-  
" wise honestly confesseth, thou hast but  
" one Vote for the County, and no In-  
" terest—

Answer.

There is no Difficulty in judging upon these two just Observations; and to use thy own Words, they speak as plainly for themselves as any body can speak for them. And if we ask, Why all this Earnestness, this Rout, and Clamour of the Clergy, to prevent, if they could, this most reasonable Bill from passing into a Law, &c? They tell you, their Church-Livings are in Danger; and should this Bill pass, and the Quakers permitted or allowed to creep from under their Yoke, the Eyes of other People will be opened too.

P. 8. 1st  
Imp.  
P. 11. 2d  
Imp.

" I will allow the Zeal of Friends, who  
" have abode faithful in their Testimony  
" against paying Tythes, &c. has greatly  
" tended to the opening of the Eyes of  
" many, not only in this but in other  
" Countries." And I will also confess,  
that



that the Zeal and Craft of the Clergy against the Bill depending (altho' by them intended to keep the People Blind) greatly tends to the opening of their Eyes. — I heartily wish, the Eyes of all Mankind may be clearly opened by the sweet Influence of Gospel-Light, then (and not till then) will they see whom, and from what Spirit they are, who cry Peace to the People in their Sins for filthy Lucre-sake.

And as to thy Pretence of being a Minister of the Gospel, I have no other Reason to believe thy bold Assertion than thy own Say-so; and therefore I cannot believe it, until thou give some farther Proof. Thy Pamphlet is plentifully interspersed with Witnesses on the other side of the Question; the Conversation and Practice of the wise Clergy, as thou terms them, compared with the Holy Scriptures, leaves but little room even to suppose them Gospel-Ministers.

*Thus saith the Lord concerning the Prophets that make my People err, that bite with their Teeth, and cry, Peace: and he that putteth not into their Mouths, they even prepare War against him.* Micah iii. 5.

*For there are many unruly and vain Talkers and Deceivers, especially they of the Circumcision: — Whose Mouths must be stopped, who subvert whole Houses, teaching things which they ought not, for filthy Lucre's sake. — One of themselves, even* Titus i. 10, 11, 12.

even a Prophet of their own, said, *The Cretans are alway Lyars, evil Beasts, slow Bellies.*

Isaiah lvi.  
11. *Yea, they are greedy Dogs, which can never have enough, and they are Shepherds that cannot understand: they all look to their own Way, every one for his Gain, from his Quarter.*

Tit. i. 13. *This Witness is true; wherefore rebuke them sharply, that they may be found in the Faith—*

And as to that part of this Paragraph, touching the Country Parson's Birth-right in the Laws, and the Language of *Magna Charta*, I refer to another Book, just published, Entituled, *An Answer to the Country Parson's Plea against the Quakers Tythe-Bill. In a Letter to the R. R. Author: By a Member of the House of Commons.*

P. 16, 17. *"And as to the several Rights, which*  
1<sup>st</sup> Imp. *"the Country Parson pleads for receiving*  
P. 23, 24. *"Tythes," I shall, in this place, only pro-*  
2<sup>d</sup> Imp. *pose two Questions, and refer the rest to*  
Answer. *the Member of Parliament's Answer.*

*First, What Law stood in this Kingdom before any Statutes were made in aid of Tythes? When, and by whom? Were they first invented and made by the Clergy of the Church of Rome; or by the faithful Protestant Martyrs and Ministers of the Gospel, who suffered (not only) the spoiling and pillage of their Goods, but died in*  
Flames



Flames and other Tortures, for their steady Adherence to the Principles and Doctrine of Christ, dictated to them by his Spirit, Grace, and Truth, in their tender Consciences, against that antichristian Yoke of Popery imposed on them? And how dare the Clergy make a mock of tender Consciences? (But, I suppose, and it's very plain too, from the Passages herein before mentioned, that they know not what a tender Conscience is.) Was it not for Conscience-sake the Martyrs suffered and died?

*Secondly*, The Country Parson says, "He claims not these Rights as peculiar to the Clergy." If so, he has given me the Point already spoken to, *i.e.* he has no Right but by the Indulgence of Parliament, &c.

And as to the Comparison he makes, from an Allegation of the Quakers being great Traders, on which he puts his Question thus—"Will they be content, that  
 " their Neighbours should serve themselves P. 17. 1<sup>st</sup> Imp.  
 " with Goods out of their Shops and P. 24. 2<sup>d</sup> Imp.  
 " Warehouses, and bid them go to the  
 " next Justice to set the Price on the  
 " Goods so taken?"

I judge this to be one of the most reasonable Propositions in all his Papers and Plea. Answer. I like well to treat and write on a reasonable Foot; and therefore I'll answer this modest Query on behalf of the Quakers, and all other reasonable Men, (myself included.) I would not be content to have



have my Goods taken in that manner : But give me leave to say, the Comparison differs as far as the East is from the West ; for, in that case, my Goods and rightful Property, is taken from me, at another Man's Price, by which I might be injured. But to the first Question : What Goods, or valuable Stuff, do the Quakers take from the Clergy?—Are they Spiritual, or are they Temporal? Are they of the Kingdom of Christ, or of Antichrist? Are they of the Law, or of the Gospel?—If they are of Christ, they must and will be given freely ; but if they be of Antichrist, he may keep them to himself, for I will neither buy nor take such Stuff ; and what Wrong or Injury can I do him, when I'll neither buy nor take his Goods? — I claim the Freedom of a *British* Subject, and will therefore chuse my Goods and Shop too ; and this is not only a *British* Freedom, but it greatly tendeth to the Promotion of Gospel-Liberty, a Term wherewith he is offended.

But if I come to his Shop, and take away his Goods, contrary to his Will and Pleasure, then I do him wrong : But this is not his Case, he seldom gives his *Pater-Noster*, but when he gets the Penny for it ; and if he will be content with this most reasonable Proposition, he may keep his Goods, and I'll keep my Money. The Comparison differs in another Point, *i. e.* he

he keeps his Goods, and takes my Money, or Value for it; and if I tell him he does me wrong, his Answer is, *The Church Door is open*. If this be a Reason fit for him to give — in the like Case (as the Lawyers say) the like Rule, will he be content, if I should send him a Bill of Parcels of Goods undelivered, and force him to pay me for them? Would he think it just, or be content, with my telling him, *My Shop Door is open*? Would he not call me Rogue, Villain, and what not besides? — If then, such Treatment will not go down with him, how should he expect that I can dispence with it? And what is to be done next, in order to our better Agreement? I will propose a short Remedy on my part, and that is this; *If we cannot love as Christians, let us live as Brethren*. — And where he says, —

“ The Noise of the Dissolution of Mo- P. 22. 1<sup>st</sup>  
 “ nasteries, in the Parliament holden in Imp.  
 “ the 27th Year of *Henry* 8. (Laymen P. 29. 2<sup>d</sup>  
 “ taking small Occasions to withdraw their Imp.  
 “ Tythes) was the Occasion of making  
 “ the Statute 27 *H. 8. Ch. 20*. And it  
 “ appears, by an Injunction of the Kings  
 “ in 1538, about two Years after, that  
 “ the People took upon them to with-  
 “ draw their Tythes, when they disap-  
 “ proved their Ministers Conduct, *Fox's*  
 “ *Act. & Mon.* 326.

Answer.

In answer to that Part, which is imposed on the World, under the Credit and Authority of *Fox's Acts* and *Mon.* 'tis true, the Unwary may, from the Credit of the Author) give Credit to it as Matters of Fact. But as I shall add to this (in a Chapter by itself, I'll say the less in this place) a genuine Narrative of the Case contained in the 326th Page of *Fox's Acts* and *Mon.* beginning in the 325th Page with the Passage (in order of time between the Years 1207 and 1212, and not in 1538, as he pretends. A Quarrel and Debate arose between King *John*, (not King *Henry* 8.) and Pope *Innocent*, concerning the Pope's Power, who claimed a Supremacy, not only over the People and Church-Lands, but over the King's Conscience too. The King, justly apprehending himself, and his People, grossly abused by the Clergy, took from the four Confederate Bishops their Possessions into his own Hands, and appointed Men to keep the Livings of the Clergy from them, until they might return to their Allegiance and Duty towards his Royal Person, from which they had revolted, and joined with the Pope against him. ——— It was the King, and not the People, that withdrew the Tythes; and whosoever he be, that perverts the true Sense and Meaning of this Case, claiming from thence a Right of Tything, by Example from the Pope, his Legates



Legates and Disloyal Bishops, cannot be truly deemed a legitimate Son of the Protestant Church; neither would he suffer Martyrdom for her Principles, as the Primitives did.

He, without doubt, is a Papist in his heart, who pleads the Pope's Example, and followeth his Practice——a Wolf in Sheep's Cloathing. And in Answer to that part of his Plea, which saith, "The P. 22. 1<sup>st</sup>  
 " People took upon them to withdraw Imp.  
 " their Tythes, when they disapproved P. 29. 2<sup>d</sup>  
 " their Minister's Conduct."——Notwithstanding he has perverted the Case, yet I will reason on this Point; allowing (for the Argument-sake only) the Premises as true. Can he, in his Conscience, judge it reasonable, that he should, by any Law, Custom, or Usage whatsoever, be obliged to keep a Servant in his Family (at Board and Wages) who does not do his Duty, but daily vexeth him, and tyranizeth over his Fellow-servants, and his Master's Children too? Or, if he took up an Orphan at the Church, or any other, Door, and raised him in his Family, (for God's sake) would he allow him to brow-beat and rule his own Children? Would he not think it the hardest Case in Nature, to be forced to dispence and bear with such Treatment? Would he not desire to be eased of such a Yoke and Burthen?——  
 I'll presume the Propositions allowed; and

are not the Clergy, by their ministerial Office, to be Servants to the Church? And when they prove Naughty, Idle, Profane, Drunken, and Lascivious, must not the Church degrade them, nor the People stop their Pay? — As you cannot deny the major, you must allow the minor.

The Foundation of the true Catholick Church is *Christ* the Rock; against which the Gates of Hell shall not prevail: It is neither *Peter*, nor his *Pence*, can pave my Way to Heaven.

P. 22, 23. 1<sup>st</sup> Imp. “ And touching the Authorities of the  
P. 30, 31. 2<sup>d</sup> Imp. “ 27th and 32d of *Henry 8.*” They are  
Popish Laws for Tythes; and by such Laws  
and Statutes, Tythes were first imposed  
upon Christians. — That *Henry 8.* was a  
Papist, and persecuted the Protestant Church,  
I presume, he will not deny. In the Year  
of our Lord 1541, and 32d of the Reign  
of *Henry 8.* Doctor *Robert Barns*, *Thomas*  
*Garret*, and *Wm. Hierome*, were all three  
burnt together in *Smithfield*, because they  
could not, for Conscience-sake, comply  
with that antichristian Yoke of Popery —  
*Note*, At the same time, 3 Papists were  
burnt with them, *viz. Powel, Fether-*  
*stone*, and *Abel*, because they, being of  
the King’s Council, disobliged him in some  
sort. Hence, it is evident, how desirous a  
persecuting Spirit is of Action, and how it  
thirsteth after Blood. — And in the  
Year of our Lord 1539, and 29th of the  
said

A&ts &  
Mon. p.  
439. 440.  
Vol. II.

said King's Reign, he gave forth divers Injunctions and Articles against Protestants transporting, or importing, of *English* Books, &c.

One other against Printing the Holy Scriptures. —

One for Establishing Holy Bread and Holy Water, with other Rites of the Church of *Rome*. —

And in the Year of our Lord 1540, and 31st of *Henry* the 8th's Reign, he summoned a solemn Parliament, to be holden at *Westminster* the 28th Day of *April*, of all the States and Burgeesses of the Realm; also, a Synod, or Convocation, of all the Archbishops, Bishops, and other learned Clergy of this Realm, to be in like manner assembled: In which Parliament, certain Articles were agreed to and published, in favour of the *Papish* Religion, but very grievous to the Protestants; commanding them, by the Authority of King and Parliament, on pain of Death, by Tortures and Burning, they should not, "by Word, Act. & Mon. 441. Vol. II.  
 " Writing, Imprinting, Cyphering, or any Act. & Mon. p. 442. Vol. II.  
 " otherwise, publish, preach, teach, say, II.  
 " affirm, declare, dispute, argue, or hold  
 " any Opinion, that in the Sacrament of  
 " of the Altar, under form of Bread and  
 " Wine (after the Consecration thereof)  
 " there is not present really the Natural  
 " Body and Blood of our Saviour Jesus  
 " Christ, &c."

Those



Those are but part of the Penalties annexed to the Bloody Act, called, *The Act of the 6 Articles*. — I hope my Country Parson, and his Adherents, will now blush and be ashamed of this their bloody Advocate, and Tythe-Voucher.

I presume, you will now allow, (as in truth, you must, if any small Spark of a Protestant remain in you) that you have degraded your ministerial Order, by flying to *Rome* for Help, to support your anti-christian Yoke of Tythes.

P. 24. 1<sup>st</sup> Imp. And as to the Statute he mentions of *Ed.*  
P. 31. 2<sup>d</sup> Imp. 6. I have searched *Fox's Acts and Mon.*  
but cannot find any Mention of it. All

Acts & Mon. p. 657. Vol. II. I can find is but one Statute made in his pious Reign, and that was in the first Year of his Reign. And it appears by that Statute, that six other Statutes were by it repealed, which had been made in the time of Popery, viz.

1. One Statute made the first Year of *Richard 2.*

2. One other Statute made the second Year of *Henry 5.*

3. One other Statute made the twenty-fifth Year of *Henry 8. Concerning Punishment and Reformation of Hereticks and Lollards, and every Provision therein contained.*

1<sup>st</sup> Bloody Act. 4. One other Act made in the 3<sup>rd</sup> Year of *Henry 8. for the Abolishment of Diversity of Opinions in certain Articles concerning*

cerning Christian Religion, commonly call'd  
The Six Articles, or Bloody Act.

5. One other Statute made the 33d and  
34th Year of *Henry 8.* Touching Mention-  
ing, or in any ways concerning Books of  
the Old and New Testaments in English,  
and the Printing, Uttering, Selling, Giving  
or Delivering of Books or Writings, and  
Retaining of English Books or Writings, and  
Reading, Preaching, Teaching, or Ex-  
pounding the Scriptures, or in any wise  
Touching, Mentioning, or Concerning any  
of the said Matters.

6. One other Act made the thirty-fifth<sup>2d</sup> Bloody  
Year of *Henry 8.* Concerning the Statute<sup>Act.</sup>  
of the Six Articles, and all and every o-  
ther Act or Acts of Parliament concer-  
ning Doctrine, or Matters of Religion;  
and all and every Branch, Article, Sen-  
tence, Matter, Pains, or Forfeitures, Con-  
tained, Mentioned, or in any ways De-  
clared, in any of the same Acts and Sta-  
tutes, should, from thenceforth, be utterly  
repealed, made void, and of none Effect.

It is very remarkable, and fit to be noted  
in this place, that the great Stock of  
Vouchers, quoted in his Plea, appears to P. 22, 23.  
be but two; i. e. *H. 8.* and *Edw. 6.* He<sup>1st Imp.</sup>  
quotes *H. 8.* eight times in two Pages; P. 29, 30.  
and the Statute he quotes of the 31st of<sup>2d Imp.</sup>  
*H. 8.* was the Bloody Act, and was repeal'd  
by that memorable Youth *Edward* the  
6th, who was a virtuous Prince, given to  
Reli-

Religion and Piety, and began his Reign at the Age of 9 Years, in *Ann.* 1547.—

2 Kings  
34 & 1.

He was fitly compared to King *Josiah*, who began his Reign at the Age of 8 Years, and reigned in *Jerusalem* 31 Years.

*Edward* the 6th reigned but 6 Years, 8 Months, and 8 Days, and died in *Ann.* 1553.

Of the 6 Statutes, repealed by the Statute of the first Year of good King *Edward* the 6th, 5 were made in *Henry* the 8th (his favourite Voucher's) Reign; who, for Tyranny and Blood, no Prince, that ever sat upon the *British* Throne, exceeded nor was there ever such bloody Statutes made in the Reigns of any other *British* Princes.

By this time, I hope, the Country Parson, and the wise Clergymen, will allow, that the Force of *Henry* the 8th Evidence can be of no use, in a Protestant Reign and Church.

The Question now remains, Whether the Country Parson and his Colegues are Papists or Protestants? Or, whether, in a Protestant Reign (not inferiour to that of *Edward* the 6th) they only pretend to be of the Protestant Church, to serve their own Turn? If it be not so, pray why could they not find out some other Authorities than *Henry* the 8th? — But the Question seems to be answered in itself; for where would they not go, or to whom would they



they not call for Help, to support their darling Idol, *Tythes*? Have they ever shewed an Inclination to convince the Quakers of what they (falsly) call their Errors? Have they taken any, and what Pains, to inform their Judgments, or do their Souls any Good? No, no;—they care not where the Flock go, if they can get the Fleece.

The Country Parson says, “ I wish the  
 “ Quakers Consciences could be examin’d <sup>P. 25.</sup>  
 “ in this point : Is he a Land Owner? Let <sup>1st Imp.</sup>  
 “ him be asked upon his Conscience, whe- <sup>P. 32.</sup>  
 “ ther he paid any Consideration to the <sup>2d Imp.</sup>  
 “ Vender of the Land, beyond the usual  
 “ Price, and upon Supposition, that no  
 “ Tythes would be due from his Land? Is  
 “ he a Farmer? Let him be asked, whe-  
 “ ther he pays more Rent than Church-  
 “ men used to give for the Farm, in con-  
 “ sideration of his paying no Tythe? If  
 “ he cannot say, that he either bought or  
 “ hired the Tythe, (and he can say nei-  
 “ ther) what Title has he to it? he pos-  
 “ sesses himself of it, and cannot pos-  
 “ sibly shew any Right to it; and there-  
 “ fore, there must needs be another Ow-  
 “ ner, who has a just Right to it? —  
 “ But the Quaker, it seems, cannot, in  
 “ Conscience, part with it; i. e. he can-  
 “ not, in Conscience, permit his Neigh-  
 “ bour to have and enjoy his own Pro-  
 “ perty.”

Religion and Piety, and began his Reign at the Age of 9 Years, in *Ann.* 1547.— He was fitly compared to King *Josiah*, who began his Reign at the Age of 8 Years, and reigned in *Jerusalem* 31 Years.

2 Kings  
34 & 1.

*Edward* the 6th reigned but 6 Years, 8 Months, and 8 Days, and died in *Ann.* 1553.

Of the 6 Statutes, repealed by the Statute of the first Year of good King *Edward* the 6th, 5 were made in *Henry* the 8th (his favourite Voucher's) Reign; who, for Tyranny and Blood, no Prince, that ever sat upon the *British* Throne, exceeded nor was there ever such bloody Statutes made in the Reigns of any other *British* Princes.

By this time, I hope, the Country Parson, and the wise Clergymen, will allow, that the Force of *Henry* the 8th Evidence can be of no use, in a Protestant Reign and Church.

The Question now remains, Whether the Country Parson and his Colegues are Papists or Protestants? Or, whether, in a Protestant Reign (not inferiour to that of *Edward* the 6th) they only pretend to be of the Protestant Church, to serve their own Turn? If it be not so, pray why could they not find out some other Authorities than *Henry* the 8th? — But the Question seems to be answered in itself; for where would they not go, or to whom would they

they not call for Help, to support their darling Idol, *Tythes*? Have they ever shewed an Inclination to convince the Quakers of what they (falsly) call their Errors? Have they taken any, and what Pains, to inform their Judgments, or do their Souls any Good? No, no;—they care not where the Flock go, if they can get the Fleece.

The Country Parson says, “ I wish the  
 “ Quakers Consciences could be examin’d  
 “ in this point : Is he a Land Owner? Let  
 “ him be asked upon his Conscience, whe-  
 “ ther he paid any Consideration to the  
 “ Vender of the Land, beyond the usual  
 “ Price, and upon Supposition, that no  
 “ Tythes would be due from his Land? Is  
 “ he a Farmer? Let him be asked, whe-  
 “ ther he pays more Rent than Church-  
 “ men used to give for the Farm, in con-  
 “ sideration of his paying no Tythe? If  
 “ he cannot say, that he either bought or  
 “ hired the Tythe, (and he can say nei-  
 “ ther) what Title has he to it? he pos-  
 “ sesses himself of it, and cannot pos-  
 “ sibly shew any Right to it; and there-  
 “ fore, there must needs be another Ow-  
 “ ner, who has a just Right to it? —  
 “ But the Quaker, it seems, cannot, in  
 “ Conscience, part with it; i. e. he can-  
 “ not, in Conscience, permit his Neigh-  
 “ bour to have and enjoy his own Pro-  
 “ perty.”

P. 25:

1<sup>st</sup> Imp.

P. 32:

2<sup>d</sup> Imp.



As I have seen the Answer, by a Member, to the Parson's Plea, wherein he handles that Point particularly; I shall therefore, in this place, only propose a few Interrogations, and refer the rest to the said Answer.

Member's

Ans. p. 65.

*First*, Is it reasonable to suppose, that a Conscience so tender as to suffer, rather than pay Tythes against its own Convictions, should not purchase Lands, or rent a Farm Tyth-free; or that he should hold himself, in Conscience-bound, to purchase nothing Tyth-free? Or should he not hold it as a favourable Providence to have his Land untytheable, tho' he gave the greater Price for it?

Again, He surmises, that, because he bought it Tyth-free, there must needs be another Owner. I say, No. — But because he bought it free, it is his own, and has no other Owner; his Argument is fallacious and Nonsense in itself---What---to affirm it has another Owner, because he bought it free, is all a Piece of *Priest-craft*.——

And as to the scornful Manner in which he treats a tender Conscience, (Spirit) Hat and Cravat, is all a Piece of Mockery; and, therefore I will leave him with his Brother *Ishmael*, judge it more agreeable to their Spirits to go back into the Wilderness of popish Persecution, to see what is become

become of their Children, the forty and <sup>2 Kings iii;</sup> two, who mocked *Elisba*. <sup>23.</sup>

*Remember ye the Words which were* <sup>Jude 18,</sup> *spoken before of the Apostles of our Lord* <sup>19, 20.</sup> *Jesus Christ* —

*How that they told you there should be Mockers in the last Time, who should walk after their own ungodly Lusts.*

*These be they, who separate themselves, (sensual) having not the Spirit* —

Whether the Country Parson, by his Fruits and Practice, be not now fairly landed in the Wilderness of Popery, judge ye.

And there we leave him, until we read the 4th Chapter of this Book; where his Ordination is traced to the Gates of *Rome*.

But what will his Condition then be?— It will be thus—— By the Fruits of his Life and Practice, he is in the Wilderness.

—— And as to his Ordination, he must either enter the Gates of *Rome*, to bring it from thence, or quit the Gown, and go to Plow.



## CHAP. II.

*King John interdicted and persecuted by Pope Innocent on account of Tythes. The Pope's Common Curse, and Great Curse, pronounced against him for withholding Tythes from the Clergy. The King poisoned by a Monk on the same account.*

K. John.

Aët. Mon.

Vol. 1.

P. 325,

326.

**P**OPE *Innocent* wrote a haughty and threatening Letter to King *John*, because he would not condescend to the Election of *Stephen Langton*, Cardinal of *S. Chrysogono*, chosen by the Monks of *Canterbury* — Whereupon the Pope caused a general Interdiction to be pronounced throughout all *England* against the King, and the Church-Doors were shut up, &c. Four Bishops were appointed to put the usurped Power of the Pope's Bull in Execution; namely, *William*, Bishop of *London*; *Eustace*, Bishop of *Ely*; *Walter*, Bishop of *Winchester*; and *Giles*, Bishop of *Hereford*.

When the King heard of this, he was moved against them, and took all the Possessions of the four Bishops into his hands,  
and



and appointed Men to keep the Livings of the Clergy throughout the Realm. The Bishops then cursed all them that kept, or should meddle with Church-Goods, against the Will of them that own'd them, &c.

Persec. on  
account of  
Tythes.

The King, fearing farther Troubles, consented to restore the Church-Privileges; and promised, that he would never take any thing of the Church-Goods against the Will of them that own them, &c.

Ast. Mon.  
Vol. I.  
p. 327.

But the Pope would not accept of that Promise without making Restitution of the Church-Goods — which the King refused to do — and for that reason two Legates, viz. *Pandulph* and *Durant*, were sent by the Pope, and, in his Name, cursed the King, as followeth: —

“ And now we will tell you what is the Pope's Will; and thus it standeth ---

Pope's  
Common  
Curse!

“ He hath wholly interdicted and cursed

“ you for the Wrongs you have done unto

“ the Holy Church, and unto the Clergy;

“ and for so much as ye will dwell still in

“ your Malice, and will come to no A-

“ mendment, you shall understand, that,

“ from this time forward, the Sentences

“ upon you given, have Force and Strength;

“ and all those, that with you hath com-

“ muned before this time, whether they

“ be Earls, Barons, or Knights, (or any o-

“ ther whatsoever they be) we absolve them

“ safely from their Sins unto this Day,

“ And from this Time forwards, (of

“ what

“ what condition soever they be) we accurse  
 “ them openly; and especially, by this our  
 “ Sentence, that do commune with you.—

“ And we assoil moreover Earls, Barons,  
 “ Knights, and all other manner of Men,  
 “ of their Homages, Services, and Fealties  
 “ that they should do unto you, &c.

“ *Pandulph* also said to the King, Sir, all  
 “ the Kings, Princes, and the great Dukes  
 “ christened, have laboured to the Pope  
 “ to have Licence to cross themselves, and  
 “ to war against thee, as upon God's Ene-  
 “ my, and win thy Land, and to make  
 “ King whom it pleaseth the Pope. And  
 “ we here now assoil all those of their  
 “ Sins that will rise against thee here, in  
 “ thine own Land.—

*Another Curse.*

Pope's  
Great  
Curse.

“ Pope *Innocent* yet once again com-  
 “ manded, on pain of his Great Curse,  
 “ that no Man should obey King *John*,  
 “ neither keep Company with him: He  
 “ forbad all Persons to eat and drink with  
 “ him, to talk with him, to commune,  
 “ or counsel with him, yea, his familiar  
 “ Household to do him any Service, either  
 “ at Bed, or at Board, in Church, Hall,  
 “ or Stable, &c.”

1216.  
A&T. Mon. and odd Days, and died by Poison, given  
 Vol. I. him in a Cup of Wine, prepared by a  
 P. 333. Monk; who, being absolved for that pur-  
 pose,

pose, drank to the King of the same Wine and died of it some days before the King.

Having briefly recited the Passage and Plea, p. 29. true Cause, on which the King took from the Bishops and Clergy their Possessions and Livings, the Reader may easily judge, how basely the Country Parson has perverted the true Sense of it, and how falsly he hath quoted *Acts & Mon.* in page 326. I have searched the 3 Volumes of *Fox's Acts and Monuments*, but cannot find any such Case in them, as he mentions. The Case before mentioned in Vol. I. p. 326. differs so wide from his purpose, that it is diametrically against it.

But what need I wonder at this, when I consider by what Spirit the Pope, his Legates, Bishops, and Priests were dictated; which, as the Case truly stands, the same Spirit of Persecution and Popery doth most flagrantly appear in the Fruits of his Pen. If it be not so, pray why doth he quote their Practice for his Authority, and follow their Example?

The wise Clergy, (according to his own Term) want nothing but power, to do every Act of Violence against the People, for filthy Lucre-sake, even as they did.

And if a Stop be not put to that anti-christian Yoke of Tythes, and the further Growth of Clergy-power—who can say he is safe, or in any measure redeemed  
from



from Oppression and Persecution? Can  
the King, upon the Throne, say, He is  
secure? What Conspiracies, Treasons,  
or Rebellions have been committed for  
a thousand Years past, wherein the Clergy  
have not (in some sort) been concerned?



The wise Clergy, (according to his own  
Term) want nothing but power to do  
every Act of Violence against the People,  
for their Lust-like, even as they did.  
And if a stop be not put to that anti-  
christian Yoke of Tyranny, and the further  
Clergy-power—who can say  
he is safe or in any measure redeemed  
from



## C H A P. III.

*The Order of Priesthood, considered under four general Heads. The Country Parson left at the Gates of Rome.——*

*The Author's Reasons for refusing to accept Preferment in the Church, with a Living of 400 l. per Ann.*

- 1st. Aaronical, *Legal and Temporal, according to the Mosaical Order.*
- 2d. *Eternal and Regal, according to the Order of Melchisedech.*
- 3d. *Christian——according to the Gospel of Christ.*
- 4th. *Romish, according to the Church of Rome.*

**T**HE first of these ceased at the coming of Christ, as doth manifestly appear by the holy Scriptures; the Priesthood of *Aaron* was translated or changed to the Priesthood of the Order of *Melchisedech*——The legal sort of Priests of *Aaron* were separate from the rest of the People, by Kindred, Office, and Inheritance. 1st. By Kindred, for that the Children of *Aaron* only were Priests. 2d. By Office, for that it only pertained to them

*Fox's Acts  
and Mon.  
Vol. I.  
P. 647.*

to offer Sacrifice for the Sins of the People; and to instruct the People in the Precepts and Ceremonies of the Law. 3d. By Inheritance, because the Lord was their Portion of Inheritance: Neither had they any other Inheritance amongst their Brethren, but those things which were offered unto the Lord, as the first Fruits, parts of the Sacrifices and Vows; except Places for their Houses, and one tenth part of the 10th, as appears by the Process of *Moses's* Law.

*Secondly*, The Priesthood of Christ did much differ from this Priesthood, as *Paul* doth witness to the *Hebrews*. 1st. In Kindred, because that our Lord came of the Stock and Tribe of *Judah*, of which Tribe none had to do with the Altar; and in which Tribe nothing at all was spoken of the Priests of *Moses*. 2dly. For that others were made Priests without an Oath: But he with an Oath by him that said unto him, *The Lord swear and will not repent, thou art a Priest for ever after the order of Melchisedech*.

Heb. vii.  
21.

*Thirdly*, By Durability, for that many of them were made Priests but during the Term of their Lives; but he, for that he remaineth for ever, *hath an unchangeable and eternal Priesthood*, wherefore he is able to save us for ever, having by himself access unto God; he ever liveth to make inter-  
cession

v. 24.



cession for us. " *The Law made Men*  
 " *Priests, who had infirmity, but* (Sermo)  
 " *i. e. the Word of the Oath which was*  
 " *since the Law, maketh the son, who is*  
 " *consecrated for evermore.* Heb. vii.  
 28.

Christ the Word, (according to the Scriptures) is the eternal Son, and perfect.

*Fourthly*, The Priesthood of Christ did also differ from the Priesthood of *Aaron*, and the Law, in the matter of the Sacrifice, and in the place of sacrificing.

In the first Matter of their Sacrifices, because they did use in them strange Bodies, and did shed strange Blood for the Expiation of Sins.

But he offered himself unto God the Father for us, suffered the shedding of his own Blood, for the Remission of our Sins.

*2dly*. In the place of Sacrificing, because that they did offer their Sacrifices in the Temple or Tabernacle. But Christ suffered Death without the Gates of the City, offered himself upon the Altar of the Cross to God the Father, and there his precious Blood was shed. *Christ is not entered into the Holy Places made with* Heb. ix.  
*Hands, which are the Figures of the true,* 24, &c.  
*but into Heaven it self, now to appear in the presence of God for us : ——— Neither doth he offer himself oftentimes as the High Priests in the Sanctuary did, every Year with strange Blood ; for then*  
 H 2 *should*

v. 26.

should he oftentimes have suffered from the beginning : but now once for all in the end of the World hath he appeared to put away Sin by the sacrifice of himself. —

Heb. x.

And even as it is appointed that Men once shall die, and then cometh the Judgment ; so Christ hath been once offered, to take away the Sins of many ; and unto them that look for him, shall he appear the second Time without Sin, unto Salvation. For the Law having a shadow of good Things to come, can never by the Image it self, of things, (which every Year without ceasing they offer by such Sacrifices) make those perfect that come thereunto : For otherwise that Offering should have ceased ? Because that such Worshipers being once cleansed from their Sins, should have no more conscience of Sin. — But in those, Commemoration is made every year of Sin : For it is impossible that by the Blood of Goats and Calves, Sins should be purged and taken away : — Therefore coming into the World, he said, Sacrifice and Oblation thou wouldest not have ; but a Body hast thou given me : Peace-offerings for Sins have not pleased thee. Then said I, Behold I come, in the Volume of the Book it is written of me, that I should do thy Will, O God. Saying as above, Sacrifice, and Offering, and Burnt-offerings,

ings, and Offering for Sin, thou wouldest not, neither hadst pleasure therein, which are offered by the Law. Then said he, Lo, I come to do thy Will, O God; he taketh away the first, that he may establish the second. — By which Will we are sanctified, through the offering of the Body of Christ once for all: and every Priest standing daily ministring and offering oftentimes the same Sacrifice, which can never take away Sins: But this Man Christ, after he had offered one <sup>v. 12.</sup> Sacrifice for Sins, for ever sat down on the right Hand of God; Expecting till his Enemies be made his Footstool: For by one Offering he hath perfected for ever them that are sanctified, — Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the Covenant that I will make <sup>Heb. viii.</sup> with them after those Days, saith the <sup>10.</sup> Lord: I will put my Laws into their <sup>x. 16.</sup> Minds, and write them in their Hearts, and I will be to them a God, and they shall be to me a People. — And their Sins and Iniquities will I remember no more. All these Places have I recited, which Paul writeth for the better Understanding of those Things; by all which it appeareth manifestly, how the Priesthood of Christ differeth from the legal Priesthood of Aaron, and by the same also



also appeareth, how it differeth from all other Priesthoods.

The Properties of the Priesthood of Christ are found in no other, but in Christ alone.

*Thirdly*, As to the Christian Priesthood, Christ by his express Words speaketh but little, to make any difference between them and the rest of the People, neither doth he use the Name of (*Sacerdos* or) Priest in the Gospel, but some he called Disciples, some Apostles, *whom he sent to teach, Baptising, and in his Name to do Miracles.* — He called them *the Salt of the Earth*, in which Name, Reason and Wisdom is meant; and he calleth them *the Light of the World*, by which Prudence and good Living is signified; for he saith, *Let your Light so shine before Men, that they seeing your good Works, may glorify your Father which is in Heaven.* And Paul speaking of the Priests to *Timothy* and *Titus*, seemeth not to make any Difference betwixt them and the other People, but in that he would have them to surmount others in Knowledge and Perfection of Life.

Mat.  
xxviii. 19.  
Mat. v. 13,  
14, 16.

Fox's  
Act. and  
Mon.  
Vol. 1. p.  
648.

*Fourthly*, The fourth Priesthood is the *Roman* Priesthood, "brought in by the Church of *Rome*, in the Time of Apostacy; — and this Church first made a Distinction between the Clergy and the Lay-People.

" And

“ And after that, the Clergy was divided  
 “ into sundry Degrees. This Distinction of  
 “ the Clergy from the Laity, with the  
 “ Tonsure of Clerks, began in the Time  
 “ of *Anaclete*, as it doth appear in the  
 “ *Chronicles*; the Degrees of the Clergy  
 “ were afterwards invented, and distin-  
 “ guished by their Offices; and there was  
 “ no Ascension to the Degree of the  
 “ Priesthood, but by inferiour Orders  
 “ and Degrees,—But in the primitive  
 “ Church it was not so.”

Having briefly touch'd on those four  
 Heads of Priesthood, the Question now  
 before me is, which of them my Coun-  
 try Parson claims his Ordination from.  
 I shall modestly premise, that he will not  
 so far deny Christ, as to claim his Ordi-  
 nation from the first, (*i. e.*) the Law of  
*Moses*; and again, that he will not dare to  
 meddle with the second, it being Eternal,  
 Christ's own Prerogative: His Choice then  
 will lie between the Christian and *Romish*  
 Ordination; and as to the Christian, I  
 cannot allow him that Choice, until he  
 bring forth more Christian-like Fruits,  
 than appears from his Papers and Plea, or  
 the Conversations of his wise Clergy.  
*Christ said, beware of false Prophets*  
*which come to you in sheep's cloathing; Mat. vii.*  
*but inwardly, they are ravening Wolves.* <sup>15, 16,</sup>  
 And he also said, *Ye shall know them by* <sup>17.</sup>  
*their Fruits: Do Men gather Grapes of*  
*Thorns,*

*Thorns, or Figs of Thistles? Even so, every good Tree bringeth forth good Fruit, but a corrupt Tree bringeth forth evil Fruit. — A good Tree cannot bring forth evil Fruit, neither can a corrupt Tree bring forth good Fruit.*

This Question then will lie between evil and good Fruit. — The Works of the Flesh and the Fruit of the Spirit, which take as followeth.

Gal. v. 19, 20, 21, 22, 23, 24. *Now the Works of the Flesh are manifest, which are these, Adultery, Fornication, Uncleanneſs, Lasciviousneſs, — Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, — Envyings, Murders, Drunkenneſs, Revellings, and ſuch like. — But the Fruit of the Spirit is Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, — Meekneſs, Temperance; againſt ſuch there is no Law. — And they that are Chriſt's, have crucified the Fleſh with the Affections and Luſts.*

2 Pet. i. 5, &c. *And beſides this, giving all Diligence, add to your Faith, Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godlineſs; — and to Godlineſs, Brotherly-kindneſs; and to Brotherly-kindneſs, Charity. — For if theſe Things be in you, and abound, they make you, that ye ſhall neither be barren*



*barren, nor unfruitful in the Knowledge of our Lord Jesus Christ.*

By those few, of many Instances, contained in the Holy Scriptures, and in the Books of the Martyrs, the Country Parson and his Collegues (the wise Clergymen) may easily judge of their Ministry — Call and Ordination. — If it be of Christ, it must and will be free — But if it be of Antichrist, and from the Church of *Rome*, it is a hireling Ministry — But it is a hireling Ministry, and therefore not of Christ.

By this most just and reasonable Rule, which I presume, they will not (nay they cannot) reasonably deny, they are now left at the Gates of *Rome*.

But give me leave to premise one thing more in this place; and that is, if the Country Parson insists on being a Minister of the Gospel, as he boldly asserts in the Beginning of his Plea, he must leave his present Ordination at the Gates of *Rome*, from whence it came, and return from thence; *For sake the foolish, and live, and go in the way of Understanding.*

—— Begin in the School of Christ; *Take his Toke upon him, and he will learn* Prov. ix. 6.  
*him to be meek and lowly in heart; and* Mat. xi. 29.  
*then he shall find Rest to his Soul.* This being done, he will soon be fitted to take Degrees in that one, only *Emmanuel* College, whereof Christ Jesus, only, is Lord and Governour.

Isa. vii.

14.

Mat. i.

23.

*This is he of whom the Prophet spake.  
—And of whom the Angel of the Lord  
spake to Joseph.*

I shall now recommend him to converse with those Holy Books, before mention'd, —to compare his own Life and Practice with that of the Monk, mention'd in the foregoing Chapter, who poisoned himself in perpetrating (to action) the Death of King *John*, on the Account of Tythes.

1 Thes. v.

19.

John iv.

24.

*Quench not the Spirit, despise not Prophesyings, which proceed from the Spirit, (i. e.) God ; for God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.*

Isa. lxi.

1, 2.

Mock not them that fear the Lord, for although this People were first called Quakers, from the Word *Tremulus*, in Derision, yet they are not ashamed to bear that or any other Name for Christ's Sake : For thus saith the Lord, *the Heaven is my Throne, and the Earth is my Footstool, where is the House that ye build unto me, and where is the Place of my Rest ? for all those things hath mine hand made, and all those things have been, saith the Lord ; but to this Man will I look, even to him that is poor, and of a contrite Spirit, and trembleth at my Word.*—

Pray remember that *Moses* was a Quaker, *Acts* vii. 32. as also *Job*, Ch. xxi. 6. and *David*, Psalm cxix. 120. and *Ezekiel*, Chap. xii. 18. and *Habakkuk* Chap. iii. 16.  
with



with the Prophet *Daniel*, Ch. x. 11. and *Paul* the great Apostle of the Gentiles, *Acts* ix. 6. From those few of many Instances, it plainly appears, that a right Quaker is the true Christian; and why so much Mockery and Ridicule at the Name Quaker, or at the Spirit, the Light, the Grace, and the Truth?—which came by Jesus Christ whom ye persecute, *Acts* ix. 5.

Commemorate the Sufferings and Martyrdom of our Predecessors, under that Anti-christian Yoke of Popery, under which they were grievously persecuted, tortured, and put to Death, for Conscience sake. Towards the beginning of *Fox's Acts and Monum.* there are to be found four Considerations given out to Christian Protestants, Professors of the Gospel, with a brief Exhortation inducing to Reformation of Life.—The 2d Consideration being short, I give it as followeth, *viz.*

Vol. I.  
Act. Mon.

“ As these things, first, are to be considered concerning our selves; so secondly, let us consider likewise the State and Times of other our Countrymen and blessed Martyrs aforesaid; what Storms of Persecutions they sustained, what little Rest they had; with what Enemies they were matched; with what Crosses pressed, under what Princes, under what Prelates they lived, or rather died. In the Days of King *Henry IV.* King *Henry V.* King *Henry VII.* King *Henry*.”

2d Consideration.



“ *Henry VIII, Queen Mary, &c. under*  
 “ *Bonner Bishop of London, Gardiner*  
 “ *Bishop of Winchester, Cholmley, Story,*  
 “ *Bishop Arundel, Stokesley, Courtney, and*  
 “ *Warham.*——At what time, Children  
 “ were caused to set fire to their Fathers,  
 “ and the Father adjured to accuse the Son,  
 “ the Wife to accuse the Husband, the  
 “ Husband the Wife, Brother the Sister,  
 “ Sister the Brother; Examples whereof  
 “ are plenty in this Book to be seen.

And shall we, professing the Gospel,  
 claiming that honourable Title of Christi-  
 anity, fall into the Footsteps of those no-  
 torious, most barbarous, and bloody Perse-  
 cutors? (God forbid.) Let us coolly think,  
 maturely judge, and compare the Cause of  
 their Sufferings, with that of the Quakers,  
 and we will find it the self-same thing,——  
 they suffered for Conscience sake, and so  
 do the Quakers.

And forasmuch as those things appear  
 so very plain and clear to me, I am resol-  
 ved (by the Grace of God) to take up the  
 Cross of Christ, (having already refused a  
 Church-Living, to the Amount of 400*l.*  
*per Annum*) and deny my self of all fleshly  
 Lusts, which war against the Spirit——and  
 turn Quaker; not doubting but I shall get  
 my Bread with honest Industry. I have  
 more Peace in my solid Contemplations of  
 this kind, than ever I could find in taking  
 the Quakers Tythes, though I cannot ac-  
 cuse

cuse my self of any Cruelty towards them.  
'Tis true, the Law allows it, but my Con-  
science forbids it; I mean the Law of God  
written in my Heart, (i. e.) my conscious  
Thoughts and Understanding.

CHAP. IV.

Immunities of the Clergy in Germany, in  
Henry the VIII's Reign.

POPE Adrian the sixth, wrote a rail-  
ing Letter to the Princes of Germany  
against Martin Luther, charging him of  
being a new Kaila up of old damnable  
Heresies, &c. 10.

He gave Luther under seven Ger-  
man Letters, touching  
Luther's Vices  
to in-  
scale the Prin-  
ces of the Roman  
Empire gave in the answer to the Pope's  
Ambassador at the Council of Norwiche,  
containing 100 Grievances ——— against  
which they complained, (20) particularly  
for selling Remission of Sins for Money,  
(30)

For Abuses committed in Excommu-  
nication, (40)

A Complaint against Ecclesiastical Judge-  
ment, touching with Cases of the secular  
Court, but will not suffer their own Cases  
to be touched of the other, (50)

main shewes vnto vs so that vnto  
 the Law shewes it but my Con-  
 sideration (as it is) shewes it  
 vnto vs so that vnto vs so that vnto  
 vnto vs so that vnto vs so that vnto

## C H A P. IV.

*Immunities of the Clergy in Germany, in  
 Henry the VIIIth's Reign.*

Fox A&T. &  
 Mon. vol.  
 2. p. 75.

**P**OPE *Adrian* the 6th, wrote a railing Letter to the Princes of *Germany* against *Martin Luther*, charging him of being a new Raifer up of old damnable Heresies, &c. 10.

77.

He gave Instructions under seven General Heads to *Cheregatus* his Legat, touching his Proceedings in the Dyet of *Norenb-berg*, how and by what Persuasions to incense the Princes against *Luther*, &c.—20.

79.  
82.

The Princes and States of the *Roman* Empire gave in their Answer to the Pope's Ambassador at the Council of *Norenb-berg*, containing 100 Grievances ——— against which they complained, (20) particularly for selling Remission of Sins for Money, (70.)

83.

For Abuses committed in Excommu-nication, (40.)

85.

A Complaint against Ecclesiastical Judges intermeddling with Cases of the Secular Court, but will not suffer their own Cases once to be touched of the other, (20.)

A



A Complaint against Incorporations or Impropropriations, and other pilling of the People by Churchmen, (60.)

A Complaint for buying and selling of Burials, (20.)

Chaste and continent Priests compelled to pay Tribute for Concubines, (30.)

A Complaint against the Immunities of Clergymen, (20.) which is as follows :

“ *Item*, Whosoever he be that hath received any Ecclesiastical Orders great or small, thereby he doth contend to be freed from all Punishment of the secular Magistrate, how great Offence soever he do; neither doth he unadvisedly presume thereupon, but is maintained in that Liberty to sin, by the principal Estates of the Clergy; for it hath often been seen, that whereas by the Canonical Laws, Priests are forbidden to marry, afterwards they diligently labour, and go about Day and Night to attempt and try the Chastity of Matrons, Virgins, and of the Wives, Daughters, and Sisters of the Laymen; and through their continual Instance and Labour, partly with Gifts and Rewards, and flattering Words, partly by their secret Confessions, (as they call them) as it hath been found by Experience, they bring to pass, that many Virgins and Matrons, which otherwise would be honest, have been overcome,

“ vercome, and moved to Sin and Wick-  
 “ edness; and it happeneth oftentimes,  
 “ that they do detain and keep away the  
 “ Wives and Daughters from their Hus-  
 “ bands and Fathers, threatening them  
 “ with Fire and Sword, that do require  
 “ them again. Thus through their raging  
 “ Lusts they heap and gather together in-  
 “ numerable Mischiefs and Offences; it  
 “ is to be marvelled at, how licentiously  
 “ without Punishment they daily offend  
 “ in Robberies, Murder, accusing of In-  
 “ nocents, Burning, Rapine, Theft, and  
 “ Counterfeiting of Coin; besides a thou-  
 “ sand other kinds of Mischiefs, contrary  
 “ and against all Laws, both of God and  
 “ Man, not without great Offence of o-  
 “ thers, trusting only upon the Freedom  
 “ and Liberty of Sin, which they usurp  
 “ unto themselves, by the Privilege of  
 “ their Canons; for whenas they once  
 “ perceive, that it is lawful for them to  
 “ do what they list, without Controul-  
 “ ment, then they do not only contemn  
 “ the Civil Magistrates, but also their  
 “ Bishops and Superiors, whatsoever they  
 “ either command or forbid them to do.  
 “ And moreover, to the intent they  
 “ may be the more maintained in their  
 “ Mischief and Wickedness, contrary  
 “ to all Reason and Equity, it is part-  
 “ ly forbidden the Arch-Bishops and  
 “ Bishops, to condemn these Malefactors  
 “ openly,



“ openly, except they be first degra-  
 “ ded, which must be done with Sumptu-  
 “ ousness and Pomp ; whereby it happen-  
 “ eth very seldom, that those anointed,  
 “ naughty Packs, do receive condign Pu-  
 “ nishment. Besides, that the Bishops are  
 “ so bound by their Chapters, that they  
 “ dare not punish any Person which hath  
 “ taken Orders, by the canonical Laws,  
 “ be the Punishment never so light or  
 “ small ; by reason whereof, the Matter  
 “ so falleth out, that through this une-  
 “ qual Partiality between the Laity and  
 “ the Clergy, great Hatred, Discord, and  
 “ Diffension is sprung and risen ; it is al-  
 “ so not a little to be feared, that if the  
 “ Clergy, which are the Cause of this  
 “ Grievance, and of other Mischiefs (which  
 “ daily they do proceed to perpetrate,)  
 “ have not like Laws, equal Judges, and  
 “ like Punishments, their offensive Life  
 “ will move and stir up great Tumults  
 “ and Sedition amongst the common Peo-  
 “ ple, not only against the Clergy them-  
 “ selves, but also against the Superiors  
 “ and Magistrates, for that they leave so  
 “ notorious Offences unpunished.

“ Wherefore Necessity and Justice doth  
 “ require, that the said prejudicial Privi-  
 “ leges of the Clergy should be abrogate,  
 “ and taken away, and in their Place, it  
 “ be provided, ordained, and decreed,  
 “ that the Clergy of what Order or De-



“ gree soever they be, shall have like  
 “ Laws, like Judgment, and Punish-  
 “ ment, as the Laity have; so that they  
 “ shall pretend no Prerogative or Freedom  
 “ in like Offence, more than the Lay-  
 “ Men: But that every one of the Cler-  
 “ gy offending, under the Judge where  
 “ the Offence is committed, shall be pu-  
 “ nished for his Fact, according to the  
 “ Measure and Quality of his Offence,  
 “ in such like manner as other Malefactors  
 “ are, with the Punishment appointed by  
 “ the common Laws of the Empire;  
 “ which Thing (without doubt) will  
 “ please the true Ministers of the Church,  
 “ such as are Honest and Learned, and  
 “ they will not think their Power and  
 “ Authority thereby in any Case dimi-  
 “ nished. By this means it shall be brought  
 “ to pass, that such as are of the Clergy,  
 “ only by Name, and otherwise naughty  
 “ wicked Men, through the Obedience  
 “ due unto their Magistrates, shall be  
 “ compelled to live more Honestly, and  
 “ all Sedition and privy Hatred between  
 “ them and the Laity, shall be put away;  
 “ and finally thereby, the Laity shall be  
 “ the more moved and stirred to love  
 “ and reverence such of the Clergy as  
 “ be of a sound Life.

Hence you may learn how necessary and  
 expedient it is to keep the Clergy un-  
 der

der the Power and Jurisdiction of the Laws.

1<sup>st</sup>, For the King's Sake, they should be Subjects, not Rulers.

2<sup>dly</sup>, For the People's Sake, they should be good Examples and Patrons.

3<sup>dly</sup>, For their own Sakes, that they may adorn their Ministry, by a Life of Chastity and Holiness.





A  
DISCOURSE  
ON

REASON and WISDOM:

S H E W I N G

*That REASON is the Perfection of WISDOM; as will appear, if it can be made out, that this, duly improved by Study and Religion, is Master of the Passions.*

**T**HAT it is in the power of Reason to command and subdue the Passions, I could by great Variety of Arguments demonstrate; but shall at present chuse to confine myself to one popular and (I think) undeniable Instance, made mention of by *Josephus* in his History of the *Jews*, concerning *Eleazar*, and the seven Brethren (*Maccabees*) martyr'd with their Mother in the Reign of *Antiochus* the Tyrant, because they would not eat Swine's Flesh, and Meats offered to Idols, &c. — All these despising the most exquisite



site Pains and Tortures, and persevering even unto Death; have put it past a doubt, how absolute a Command Reason hath over the Passions.

The Question to be resolved, is plainly this: Whether Reason can controul and govern the Passions? And in order to this Resolution, 'tis fit we explain what we mean by Reason, what by Passion, how many distinct Species of Passions there be; and whether this Dominion of Reason, which we assert, extend to all, or but some sorts of Passions. By Reason then, I mean the intellectual Faculty, improved and rightly guided by Consideration; and making a Life of Wisdom its Choice and chief Concern: By Wisdom again, I understand the Knowledge of Divine and Human Affairs, and the true Causes and Grounds of each; such as we attain to by the Discipline and Instruction of the Law: which teacheth us to embrace those Truths which relate to God, with Reverence; and those regarding Man, as things directed to, and useful for the Benefit of the World. Wisdom again is commonly branched into, and allowed to consist of four principal Virtues; *to wit*, Prudence, Justice, Fortitude, and Temperance: The noblest and most comprehensive of these is Prudence; and to this it is chiefly, that Reason is beholden for the Dominion it attains to over the Passions.—

Those

Those Passions again may be reduced to two so general Heads, as shall include them all, Pleasure (I mean) and Pain; each of which acts upon the Soul as its proper Object; and each again hath several other Affections, coupled as it were in pairs, to attend it, and diversified by Time and other Circumstances from its Master-passion. Thus, in the case of Pleasure, that which goes before it, is Desire; that which follows after it, is Joy: and so for Pain too, Fear goes before, and Sorrow comes behind it. But Anger, I think, will not fall under any such Distinction, being rather a mixt Passion, administering somewhat of Pleasure and Pain both, to them who are sensible when it comes upon them, and nicely observe how they are affected with it. Under the Head of Pleasure, again, there appears to be included a most vile Malignity, the most various and complicated of any Passion whatsoever; so scandalous is its Product, so manifold its Forms; that the Mind is chiefly vitiated by it, when it appears in Arrogance and Avarice, Envy and Contention, &c. And the Body more immediately concerned, when it breaks out into Gluttony and Sordidness; for Pleasure and Pain grow out of the Soul and Body, like Branches out of a common Stock, and each of these Branches have abundance of other subordinate Affections, which sprout out of them like little Shoots  
and



and Suckers. Now all these is the proper Province of Reason, like a skilful Vine-Dresser, to prune and purge, to correct and manage, and by all possible ways to transplant and ennoble, by sweetning all the wild and sour Kinds, and so cultivating and improving that subject matter of Passions and Habits, that, even that which is by Nature refuse and vicious, may by Art and Management be made generous and good: for Reason leads us on to, and advances Virtue, by restraining and overpowering the Vehemence of those Passions, which carry us away into Vice. And that this is not affirmed without ground, convince thyself what a mighty Effect it hath in matters where the Virtue of Temperance is obstructed. Now Temperance is nothing else but the Mastery obtained over a Man's Desires; and this is attained by Reason: Of these Desires, some are more peculiarly concerned with the Soul, and others with the Body; and of both these sorts, Reason seems to have the Command: for I cannot but conclude, that when our Appetites stand very strongly to such delicious Foods as are forbidden by our Physicians, and we, notwithstanding such Inclinations, do abstain from them upon that very account, that we ought not to indulge the use of them; this is a very plain instance how high a hand Reason carries over these Passions, which thus does in the temperate Man,



Man, not only suspend, but wholly tame and turn into another Course, the most eager Desires of the lower of these Divisions, and perfectly tie up all the Motions of the Body, that it shall not make any strong Effort, or Struggle, in opposition to the Word of Command given by this Governor above.

But this perhaps will not deserve to be thought any great matter, in comparison of those most furious Desires of the Soul, which Lust and Beauty kindle; and yet *Joseph* hath got himself immortal Renown, for absolutely quelling these, even when invited to gratify them, and urged by all the Fire of Youth to comply with such Invitation. Nor is even this allaying the Fury of vehement Pursuits after Pleasure, and abstaining from the impure Act, the utmost which Reason may or ought to do; for it is plain our very Inclinations are under its Jurisdiction; otherwise, the Law would have been more absurd in laying upon us a Command so impracticable as that, "Thou shalt not covet thy Neighbour's Wife, or any thing that is thy Neighbour's." Now it is plain, that when the Law forbids us so much as to desire at all, it much more strongly implies, that Reason is able to curb and conquer our Desires. And thus it is, not only in those things which are opposite to the Virtue of Temperance, but that of Justice also; for other-

otherwise, what Remedy could there be for reforming the gluttonous and greedy, the niggardly and sordid Man? But now, as soon as any Man orders his Conversation according to the Precepts of the Law of God in his Heart, though he be of never so covetous a Disposition, yet does he find himself obliged to lend to the Poor, without taking Usury for his Money, and to remit the Debt if the Debtor be insolvent.

I could give several other Instances whereby it will appear, that Reason governs our Passions, for the Law does in some Cases exercise Dominion over the natural Affection to our Parents, forbidding us for their sakes to betray the Cause of Truth and Virtue.

And so again, over the Love to our Children, by ordering us to make them Examples when they do amiss.

Reason, when acted by the Law, does overcome our Hatred to our Enemies; for it prohibits the cutting down their Fruit-Trees; it orders us to restore to our Enemies the things which they have lost, and to help their Cattle, when fallen and in distress: and by the Gospel we are taught to do Good for Evil. Reason bears Sway over the most violent Passions, such as Ambition, Vain-glory, and Envy; for all these evil Dispositions, the sober and considerate Mind subdues and drives away:

L

and

Man, not only suspend, but wholly tame and turn into another Course, the most eager Desires of the lower of these Divisions, and perfectly tie up all the Motions of the Body, that it shall not make any strong Effort, or Struggle, in opposition to the Word of Command given by this Governor above.

But this perhaps will not deserve to be thought any great matter, in comparison of those most furious Desires of the Soul, which Lust and Beauty kindle ; and yet *Joseph* hath got himself immortal Renown, for absolutely quelling these, even when invited to gratify them, and urged by all the Fire of Youth to comply with such Invitation. Nor is even this allaying the Fury of vehement Pursuits after Pleasure, and abstaining from the impure Act, the utmost which Reason may or ought to do ; for it is plain our very Inclinations are under its Jurisdiction ; otherwise, the Law would have been more absurd in laying upon us a Command so impracticable as that, “ Thou shalt not covet thy Neighbour’s  
“ Wife, or any thing that is thy Neigh-  
“ bour’s.” Now it is plain, that when the Law forbids us so much as to desire at all, it much more strongly implies, that Reason is able to curb and conquer our Desires. And thus it is, not only in those things which are opposite to the Virtue of Temperance, but that of Justice also ; for  
other-



otherwise, what Remedy could there be for reforming the gluttonous and greedy, the niggardly and sordid Man? But now, as soon as any Man orders his Conversation according to the Precepts of the Law of God in his Heart, though he be of never so covetous a Disposition, yet does he find himself obliged to lend to the Poor, without taking Usury for his Money, and to remit the Debt if the Debtor be insolvent.

I could give several other Instances whereby it will appear, that Reason governs our Passions, for the Law does in some Cases exercise Dominion over the natural Affection to our Parents, forbidding us for their sakes to betray the Cause of Truth and Virtue.

And so again, over the Love to our Children, by ordering us to make them Examples when they do amiss.

Reason, when acted by the Law, does overcome our Hatred to our Enemies; for it prohibits the cutting down their Fruit-Trees; it orders us to restore to our Enemies the things which they have lost, and to help their Cattle, when fallen and in distress: and by the Gospel we are taught to do Good for Evil. Reason bears Sway over the most violent Passions, such as Ambition, Vain-glory, and Envy; for all these evil Dispositions, the sober and considerate Mind subdues and drives away:

L

and

Gen. xlix.  
7.

and so it does Anger also, which though the most ungovernable of all Passions, is subject to Reason. Were it not so, how could *Jacob* so severely condemn that Fact of his Sons, *Simeon* and *Levi*, when they, contrary to Reason, did utterly destroy the whole Race of the *Sichemites*; saying, in abhorrence of their intemperate Rage, “Curst be their Anger, for it was fierce;” “and their Wrath, for it was cruel?” Which Words are plainly the Voice of Reason getting the better of Resentment.

In a word, when God created Man, and endued him with Power of Consideration, and free Choice, he did at the same time implant in his Nature Variety of Passions and Dispositions, and set his intellectual Mind in the Throne, to exercise Government over all the sensual Appetites within; which being done, he gave the Law, as a Rule whereby Man might exercise that Government, and lead a Life of Temperance, Justice, and Goodness. What ground then can there be for that Objection, which makes a Doubt whether Reason can master the Passions, because it does not appear that it attains to an absolute Mastery over Forgetfulness and Ignorance.

This is a very ridiculous Exception, for Reason does not appear to have an absolute Power over such Defects as belong to the intellectual Soul; but such as are sensitive and bodily. Nor is its Power over these

these pretended to be such, as should extirpate and quite take away our Desires; but only such as preserves Men from being enslaved to their Desires. No Man can utterly divest himself of the Passion of Anger, but he may, by Reason, find Remedies against it, and prevent his being borne down by the Violence of it.

We are not to expect that Reason should set us clear from all evil Dispositions; but it will succour us in our Conflicts with, and enable us to stand our ground against, such Dispositions: for the proper Office of Reason is not to change, but to assist Nature; not to be a Destroyer, but an Auxiliary.

This Matter may receive some Illustration from the Example of *David*. We <sup>2 Sam.</sup> read that he, after he had been a whole <sup>xxiii.</sup> Day engaged with an Army of *Philistines*, <sup>2 Chron.</sup> and made a great Slaughter of them, in <sup>xi.</sup> the Evening retir'd into his royal Tent, <sup>Joseph.</sup> fatigued and spent, where all his Officers <sup>P. 737.</sup> and Chieftains were encamped round about him; the rest of the Company refreshed themselves contentedly, but the King, being exceeding thirsty, could not satisfy his Appetite with any Water drawn out of those Springs of which they had plenty at hand, but a Desire seized him to drink of the Water fetched from the Enemies Garrison. Hereupon, some of the King's mighty Men, being deeply concern-



ed to satisfy the King's Longing, armed themselves, took a Pitcher, broke thro' the Enemies Trenches, passed their Guards, sought out the Well of *Bethlehem*, and brought from thence to the King the Water which he so vehemently longed for. But he, though parched with Thirst and eager Desire, recollected how dangerous and sinful a thing it would be, to gratify his Appetite at the hazard of his Servants Lives, and thought the drinking that Water would be, in effect, to drink their Blood; and therefore, opposing his Reason to his Inclination, he poured it out solemnly to the Lord. Thus a Mind strictly temperate and wise, is able to overcome the strongest Passions, to quench the Burnings of the most furious Desires, to contend with the most exquisite bodily Pains, and vanquish all the Force of Passion, by a steady Principle of Virtue and Goodness; as appears by the following Instance.

It happened, that *Antiochus* the Tyrant, seating himself upon an eminent Place, and surrounded by his Counsellors and Rulers, a strong Body of armed Men, commanded many of the *Hebrews* to be brought by force before him, and there to be compelled to eat Swine's Flesh, and Meats offered to Idols; which if any refused to pollute themselves with, they were immediately put to the Torture, and slain before him. When many had been thus

thus barbarously treated, at length one *E-leazar*, a principal Man of the City, of the Priests Family, a Lawyer by Profession, far advanced in years, known and well esteemed by many of *Antiochus's* Servants, by reason of his Age and Character, was brought before him. *Antiochus* beholding the Man, spoke to him in the following manner:

*ANTIOCHUS's Speech to ELEAZAR.*

“ Before I proceed to use any Severity, Joseph. P. 738. & 739.  
 “ let me advise thee, reverend old Man,  
 “ to preserve thy Life, by submitting to  
 “ eat of Swine's Flesh; for I pay great  
 “ respect to thy Age and grey Hairs, and  
 “ am surprized, that the Experience of so  
 “ many years, should not have made thee  
 “ wiser, than still to persevere in the *Jew-*  
 “ *ish* Superstition. It seems to me a most  
 “ unreasonable thing for Men to abridge  
 “ themselves of any innocent Pleasures;  
 “ and great Injustice to themselves, and  
 “ Ingratitude to Nature, to refuse any of  
 “ those Enjoyments which her Bounty  
 “ hath provided for us. Why should'st  
 “ thou then express such Abhorrence of  
 “ that most delicious of all Meats, which  
 “ she seems, in the Flesh of Swine, to  
 “ have designed as our best Entertain-  
 “ ment, and a singular Favour? This may  
 “ in others seem somewhat more excu-  
 “ sable, but in you, who are a Person of  
 “ better

“ better Judgment, it would be a most un-  
 “ accountable Folly, to be prejudiced by  
 “ a false and empty Notion of Religion;  
 “ and for an idle Fancy to condemn my  
 “ Authority, and draw a needless Punish-  
 “ men upon your own Head. Wilt not  
 “ thou then suffer thy Eyes to be open’d,  
 “ and be awaken’d out of this Dream of  
 “ thy peculiar Persuasion, and set thy self  
 “ free from the Bondage of so morose and  
 “ singular a Notion? Will this friendly Ex-  
 “ postulation prevail for no Deference to be  
 “ paid my Kindness, and the Compassion I  
 “ have for thy Age, move thee to no Com-  
 “ passion upon thy self? methinks it should.  
 “ For though what I have said, does not  
 “ convince thee of the Vanity of thy Opi-  
 “ nion in this point; yet thou must needs  
 “ allow, that if there be a Power above,  
 “ which does, as you suppose, require the  
 “ Observance of this Religion, that Power  
 “ hath so much Goodness as to pardon the  
 “ Transgression of his Laws, when this is  
 “ not the Offender’s own Act and Choice,  
 “ but the effect of Force and pure Con-  
 “ straint.

*ELEAZAR’S Reply.*

Joseph.  
P. 739.

*Eleazar* having heard these words,  
 begg’d of the King Liberty to speak for  
 himself; which being granted, he did, in  
 presence of all the Assembly, deliver him-  
 self to this effect:

“ Be



" Be pleased to understand, Royal Sir,  
 " that we who are fully convinced, that  
 " it is our Duty, in all things to behave our-  
 " selves according to the Law given us by  
 " God, are perfectly persuaded, that no Necessi-  
 " fity can more oblige us, no Force be stronger  
 " upon us, than that by which we stand  
 " bound to obey his Law ; and for this rea-  
 " son we think our acting contrary to it,  
 " cannot be dispensed with on any terms  
 " whatsoever. Nay, tho' our Law were not,  
 " as you are pleased to suggest, really di-  
 " vine, yet, Sir, I must crave leave to say, that  
 " so long as we continue to believe it di-  
 " vine, that very Persuasion ought to be an ef-  
 " fectual Restraint upon us, from violating,  
 " or thinking meanly of, any religious Or-  
 " dinances, establish'd by it. Do not there-  
 " fore imagine, Sir, if we should submit  
 " to defile our selves by unclean Meats, that  
 " this would be reckon'd a small and par-  
 " donable fault, for the presumption of the  
 " Offender is the same, and the Authority  
 " of the Law equally insulted, be the In-  
 " stance, in which a man transgresses, greater  
 " or less: the fact itself makes no difference  
 " in point of guilt. Next you were pleased,  
 " Sir, to speak contemptuously of our Re-  
 " ligion, as an Institution unbecoming Men  
 " of Reason and Philosophy: but I must be  
 " bold to say, it is the best and most con-  
 " summate Philosophy; for it teaches us  
 " Temperance, the Conquest of our Pas-  
 " sions

Rom. xiv.  
23.

" fions and Defires, and sets us above all  
 " our Pleasures; it trains us up in the Exer-  
 " cise of Fortitude, and commands us to un-  
 " dergo all manner of Pain willingly and  
 " chearfully; it teaches us the most exact  
 " Justice, and orders us to confine our Wor-  
 " ship and absolute Reverence to the one  
 " true God; where alone they are of Right  
 " due. Upon this Account we dare not  
 " eat things prohibited and unclean; for  
 " we are fully persuaded, that God who  
 " created our Nature, had due regard to it:  
 " That the very Institution of this Law was  
 " so far from a Hardship, as in itself to be  
 " an Act of Goodness and Mercy; and that  
 " the things forbidden are hurtful to our  
 " Souls; whereas those allowed for Food,  
 " are useful and convenient for us: it is  
 " therefore the very extremity of Tyranny  
 " to force us, not only to sin against our  
 " Law, but to eat that which is thereby not  
 " allow'd us; because of a quality not fit  
 " to be eaten. But this, Sir, is a sort of  
 " Triumph, which I shall never give you  
 " over me; nor must I falsify the solemn  
 " Oaths and holy Engagements, whereby  
 " our Ancestors have bound themselves and  
 " their Posterity, to the faithful Observance  
 " of this Law, not though you should com-  
 " mand my Eyes to be bor'd out, and my  
 " Bowels to be burnt: no, Sir, old Age  
 " hath not so impaired my Mind, or en-  
 " feebled my Body, but that when Reli-  
 " gion



" gion and Duty call me to it, my Reason can  
 " yet approve itself youthful and vigorous.  
 " If this Reply provoke you, prepare your  
 " Instruments of Torture, and heat your  
 " Furnace hotter still; all that shall not  
 " move me to spare my old Age, so as for  
 " the saving my Person, to violate the Law  
 " of my Country, and my God. No; holy  
 " Law to which I owe my Instruction, I  
 " will never desert so excellent a Master;  
 " no, thou dearest of all Virtues, Tempe-  
 " rance, by which we preserve our native  
 " Sovereignty over our Appetites, I will  
 " never abjure thee; no, thou best of all  
 " Philosophy, I will never disgrace thee;  
 " no, holy Order of Priesthood and Stu-  
 " dy of the Law, I will neither forego,  
 " nor be a blemish to you. My Ancestors  
 " shall find me come to them pure and  
 " constant; a Soul as free from such stain,  
 " as undaunted under all manner of Tor-  
 " ments, even unto Death."

When he had made this noble Reply to  
 the Tyrant's treacherous Exhortations, the  
 Soldiers that stood by, handled him very  
 roughly, and dragg'd him in rage to the  
 Place of Execution: there, first of all, they  
 stripp'd off his Clothes, then having pi-  
 nion'd him, they scourged him with Whips,  
 on both sides, till they had almost slay'd  
 him, and an Officer, on each side, crying  
 at every Stroke, obey the King's Com-  
 mandment. But the brave *Eleazar* was  
 no more moved by their Scourgings than



if all he endured had been but a Dream. The good old Man stood with his Eyes lifted up to Heaven; his Flesh torn off from his Sides to the very Bone; the Blood streaming down from his Body to the Ground; till at last, being no longer able to bear up against such Wounds and Pains, and loss of Blood, he fell down upon the Pavement; but this was an Infirmary confined to his Body, for still his Mind was as erect, as far from being bent as ever. Hereupon one of the merciless Soldiers stamp'd upon his Belly, and spurn'd his Sides and Stomach to raise him up again; still he sustain'd their barbarous Insolence, despised the force they put upon him, and bore his Pains with so much Magnanimity, that even he, who lay under the Torment, vanquish'd the hard-hearted Wretches that inflicted it; and moved their Admiration by so resolute and noble a Soul, in a Body so aged and infirm.

Some of these therefore, partly in meer pity to his Years, and partly upon the account of former Acquaintance with him, though they were Servants to the King, drew near and said,

Joseph.  
p. 74<sup>o</sup>.

“ Why do you thus, for no manner of  
 “ Reason, expose your self to all these  
 “ Sufferings? Permit us, *Eleazar*, to set  
 “ before you, some lawful and clean Meats,  
 “ and do you make as though you did eat  
 “ Swine's Flesh, according to the King's  
 “ Com-

“ Command; so shall you save your Life,  
 “ and yet commit no Wickedness.”

*But* ELEAZAR *answer'd,*

“ Far be it from us, who are Children  
 “ of *Abraham*, to be guilty of such Cow-  
 “ ardice and wicked Subtlety, by so much  
 “ as seeming to do an Act that does not  
 “ become us. How absurd would it be  
 “ for me, who have led a Life of Since-  
 “ rity and Truth hitherto, and preserved  
 “ my Reputation free from Blemish, by a  
 “ strict observance of the Law, to change  
 “ my Course now in extreme old Age,  
 “ and set an ill Example to others, to  
 “ purchase a little Remainder of Life at  
 “ the Expence of foul Dissimulation, and  
 “ live that little while a Scorn and Laugh-  
 “ ing-Stock to all the World, for my Fear  
 “ and base Compliance?”

When they perceived him thus resolute and inflexible, and that their Pity could have no manner of Influence upon him, they changed their Disposition, and brought him to the Fire; there they applied new Instruments of Torture, threw him upon the Fuel, and as he burnt, poured scalding and stinking Liquors up his Nostrils, whilst in the mean while, his Body was burnt to the very Bone, and he ready to expire, lifting up his Eyes to Heaven, he said,

“ Thou seest, my God, the Miseries I  
 “ endure, and that I chuse to die by Fire

“ and Torment, (for the sake of thy Law,  
 “ when it was in my power to preserve  
 “ my Life by transgressing it; be thou  
 “ therefore gracious, O Lord, to thy own  
 “ People; and let the Vengeance executed  
 “ on me, suffice for what they have de-  
 “ served; make thou my Blood a Purifica-  
 “ tion for them; and accept my Life in-  
 “ stead of their Lives. And with these  
 Words the holy Man gave up the Ghost.

After the Tyrant had made this Expe-  
 ment to his loss, and found himself and  
 all his barbarous Stratagems outdone, by  
 one poor old Man, enraged at this Defeat,  
 he gave Orders to bring before him the  
 seven Brethren, with their ancient Mo-  
 ther, to whom he made a Speech, in like  
 manner as he had done to *Eleazar*, pro-  
 mising them Preferments and great Fa-  
 vour, if they would comply with his De-  
 sire, and threatening Tortures, in case they  
 would not obey him. He caused new  
 Instruments of Tortures to be brought be-  
 fore them, to put them into Fear and  
 Dread.

But those brave Youths, though then  
 in sight of Death, and Tortures worse  
 than Death, would not submit, because  
 they had attained to a Mastery over their  
 Passions, and were above Terror and Pain;  
 insomuch, that as soon as the Tyrant had  
 admonished them to eat of his forbidden  
 Meats, they all with one Voice, as if all  
 had been animated with one and the  
 same



same generous Soul, made him the following Reply :

“ To what purpose, O King, is this  
 “ delay? if with design to know our final  
 “ Resolution, be assured, we are ready to  
 “ conquer Death in its most frightful  
 “ Shape, rather than transgress the Laws  
 “ of our Fathers ; for besides the Reve-  
 “ rence due to the Examples of our An-  
 “ cestors upon other Accounts, this is what  
 “ our Obedience to the Law and Precepts  
 “ of *Moses* require from us ; do not then  
 “ attempt to persuade us to Apostacy, do  
 “ not put on a counterfeit Pity for them  
 “ who know you hate them ; even Death  
 “ itself is more supportable, than such an  
 “ insulting, dissembling Compassion, as  
 “ would save our Lives with the Loss of  
 “ our Innocence. You think to terrify  
 “ us by threatnings of Death and Torture,  
 “ notwithstanding the same Experiment  
 “ made upon the old Man hath so lately  
 “ taught you, how ineffectual all such  
 “ Methods are upon the Servants of the  
 “ true God. And if the old Men of our  
 “ Nation endure so courageously such ex-  
 “ quisite Pains for their Religion, is it rea-  
 “ sonable to suppose that the young ones  
 “ will suffer the Reproach of coming be-  
 “ hind them in Constancy and Patience?  
 “ As we have been educated under his In-  
 “ structions, so we shall conquer after his  
 “ Example. Try us, therefore, see if it  
 “ be

“ be in your power to destroy our Souls,  
 “ when we suffer in the Cause of God and  
 “ Religion. No, Sir, this is impossible,  
 “ your Cruelty cannot hurt us ; for all  
 “ the Effects our Pains can have, will be  
 “ to secure us the glorious Rewards due  
 “ to unshaken Patience and injured Vir-  
 “ tue. But upon you the Consequence  
 “ will be very different and dreadful ; for  
 “ by the Murder of so many innocent Men,  
 “ you arm the divine Vengeance against  
 “ yourself, for the temporal which you  
 “ inflict, will become obnoxious to ever-  
 “ lasting Torments.”

This Answer so enraged the Tyrant, that  
 he caused them all to be put to death, with  
 Torments yet more grievous, one by one,  
 in the presence of their tender Mother,  
 who bore it all as so many several Deaths  
 in her own Person, and with a Soul un-  
 daunted, when she heard that she also was  
 to be seized and put to death, voluntarily  
 cast herself into the Fire. A glorious Mo-  
 ther, thus defeating the Tyrant's Rage and  
 Violence, disappointing all his wicked Con-  
 trivances, exerting a most vigorous and  
 noble Faith, firm as a strong-built House,  
 erected upon her seven Pillars, and Proof  
 against all Shocks that laboured to over-  
 turn it.

These Examples sure will put it past  
 dispute, that Reason, improved by Reli-  
 gion, is Master of Mens Passions ; for if  
 the

the Passions were superior to Reason, it is to them that the Praise of this noble Testimony to Truth and constant Virtue, ought to be ascribed. But since this Instance makes it plain, that the Conflict lay between Reason and the Passions, and that the former was victorious, we cannot without great wrong deny, that Reason is the governing Principle in every Man.

And sure it would argue a very perverse Obstinacy to pretend the contrary, after so full a Demonstration, not only of bodily Pains, but likewise of Pleasures too, resisted and vanquished, as hath been proved; since it is evident the Tendency of our Passions, is constantly no other than to indulge Pleasure, and to decline Pain.



*The*



( 78 )  
*The EPISTLE from the YEARLY-MEETING, held in London, by Adjournment, from the 26th Day of the Third Month, to the 2d of the Fourth Month inclusive, 1735.*

*To the Quarterly and Monthly Meetings of Friends and Brethren, in Great-Britain, Ireland, and elsewhere.*

*Dearly beloved Friends and Brethren,*

*Salutation.*

**G**RACE be unto you, and Peace from God our Father, and from our Lord Jesus Christ; in a renewed Sense of whose antient Love and Life, and in the Fellowship of the One Spirit, the Bond of Peace, which at first united us one unto another, we tenderly salute you; knowing that this hath been our Strength and Preservation to this Day, and only can enable us to persevere faithful unto the End in every good Word and Work: Wherefore we earnestly desire, that the Churches of Christ every where may thereby be established unblameable in Holiness, and may increase and abound in Love one towards another, and towards all Men.

*State of the Meeting.*

We are humbly thankful to the God and Father of all our Mercies, that he hath been pleased to favour this our *Annual Assembly* with his wonted Goodness and gracious Visitations, and that the Affairs and Concerns of the Church have been therein carried on  
in

in a Spirit of mutual Condescension and Brotherly Love; in which we impart unto you the following Advices.

By Accounts received from the Quarterly and Monthly Meetings in *England*, as <sup>Prosperity of Truth.</sup> also by Epistles from *Wales, Scotland, Ireland, Holland, Barbadoes, Long-Island, Rhode-Island, Virginia, New-England, Carolina, Pensilvania* and the *Ferseys*, we have received comfortable Informations of the Continuance of Love and Unity in the Churches; and that, although many of our antient Friends are removed by Death, it hath pleased the Lord by a fresh Visitation to raise up others in divers Places to succeed them, several having been of late convinc'd, and some call'd to bear a publick Testimony to His Name and Truth.

The Amount of Friends Sufferings in *England* and *Wales* brought in this Year, <sup>Accounts of Sufferings.</sup> being chiefly for Tythes and Church-Rates, so called, is Three Thousand Five Hundred and Forty Five Pounds and upwards; and in *Ireland*, One Thousand Five Hundred and Thirty Four Pounds and upwards, making together above Five Thousand and Eighty Pounds. And one Friend is continued a Prisoner on Account of Tythes.

And, *Dear Friends*, as it hath been the <sup>Advice concerning Tythes.</sup> Concern of this Meeting frequently to advise that Friends should stand faithful in their Testimony against that Antichristian Yoke of Tythes, so we do now renew our Advice in that Respect.

N

And

And we earnestly intreat the Faithful among you, to take all suitable Opportunities of endeavouring to demonstrate, to such as are weak and unfaithful, the Importance of our Testimony against receiving or paying of Tythes, the natural Tendency whereof is to obtain that Liberty which the purest Ages of Christianity enjoy'd ; that is, a Liberty for any Person mov'd by the Holy Spirit of God, to preach the Doctrine of the glorious Gospel of our Lord and Saviour Jesus Christ freely, and of which they were not deprived till such time as great Corruptions of Doctrine and Practice were found amongst the Professors of Christianity, and the Civil Powers were prevail'd upon to meddle with the Consciences of the People, which of Right are to be subjected to God only.

We cannot therefore but bless the Lord, from an experimental witnessing of the Comfort and Spiritual Advantage which arises from such a Liberty, that he was pleased to raise up our worthy Elders, and to give them a Testimony against that Antichristian Yoke, making them willing, in this and other Nations, to suffer for that Testimony, thereby shewing to the World what the Love of Christ is able to do ; for, we believe, nothing short of that Love could have enabled them to suffer the Spoil of their Goods, and the long Imprisonments of their Bodies even unto Death, as some of them did, for their conscientious Refusal to pay



pay Tythes: And we have Reason to believe, that if all amongst us had follow'd their Example, by abiding faithful in this our Christian Testimony, we might before this Time have been in a great measure relieved from under that Oppression.

And as it hath been frequently the Care *Concerning the Education of Children.* and Concern of this Meeting to advise Parents, and all who have the Tuition and Education of Children, to bring them up in the Nurture and Admonition of the Lord: We are still sensible, that there is occasion to repeat our tender Advice and Exhortation, that you would lay this Matter closely to heart; for 'tis certain that the Preservation of your Off-spring in the Way of true Religion and Godliness, is of much greater Moment to their Happiness both in this Life, and in that which is to come, than any Thing else you are capable of doing for them: And therefore we renew our Advice, that you be diligently exercised in such a Godly Care, waiting upon God for Wisdom from him, first to walk wisely and circumspectly before them your selves, and then you may with more Weight and Authority in the Meekness of that Wisdom instruct, advise, exhort, and rebuke, as you shall see Occasion. And we think it will contribute very much to your Success in these Endeavours, if you put them frequently in a solemn Manner upon reading the Holy Scriptures, especially such parts of them as relate to the great

Doctrines and Precepts of the Christian Religion, and then wait upon God with them, that you may become Instruments to open their Understandings, and in the Sense of his Power and Wisdom press them closely to the Practice of what they read: Such an Exercise as this begun early, and frequently repeated, We recommend as the indispensable Duty of all concerned, and the most likely Means for the Preservation and Improvement of Children in the Way of Truth, and through the Lord's Blessing to secure them from being prevail'd upon, by the many false deceitful Spirits that are gone forth into the World, tending to subvert the Christian Faith, and a Practice and Conversation agreeable thereto.

*Concerning  
Christian  
Practice.*

And forasmuch as a true Christian Practice and every Branch of it, is the Fruit and Effect of the Inward Sanctification of the Heart by the Spirit of Christ, for which we are frequently to wait on him in all Humility and Lowliness of Mind; We tenderly advise, that every Thing tending to obstruct or divert the Minds, either of Children, or those of more advanced Years, from this good Exercise, may be carefully avoided and taken out of the Way: and it being evident, that the Glory and Vanity of the World, and the Pleasures and Diversions of it, are of this Nature and Tendency; We therefore advise, that all Parents and Masters in the first place be good Examples to their Children and Families in an humble  
and



and circumspect walking, and with all plainness of Habit and Speech, which is agreeable to the Cross of Christ, the Example of our ancient Friends, and the frequent Advices of this Meeting: And also that they be very careful not to indulge their Children in the Use and Practice of Things contrary thereunto; for we are sensible that by such Habits, of how little moment soever some may think them, the tender Minds of Children, while very young, being lifted up and drawn aside from the Simplicity of the Truth, a Foundation is early laid for those undue Liberties so justly complained of: for a Love and Delight in such Things, imprudently indulged at first, grows up with them, and becomes strengthened more and more into confirmed Habits; and thus some have become Enemies to the Cross of Christ, and forsaken and opposed the Way of Truth; which possibly might have been prevented, by Parents doing their Duty in being good Examples, and not cherishing Seeds of Vanity and Folly in their Children, but on the contrary prudently discouraging every Appearance of Evil in them; which necessary Duty we earnestly recommend to their serious Consideration and Practice.

And we do farther recommend, as a *Concerning* means very conducive to the Preservation of *the Disci-* Friends, a People of one Heart and one Way *pline of the* for the Good of themselves and their Chil- *Church.* dren after them, that the Discipline of the Church, in the several Meetings instituted  
for



for that purpose, be kept up and managed in a Spirit of Wisdom and Love. Let all things in those Meetings be done with Charity, let the Love of God in an especial Manner rule in your Hearts, and therein; tho' sometimes different Sentiments may arise, yet will every particular Member have the same Thing in view, *viz.* The Glory of God and the Good of his Church and People, and in this Singleness of Heart they will best promote the great End and Services of those Meetings: We advise therefore upon this Occasion, that nothing be done through Strife and Contention, nor from any private Views, or the Influence of Numbers, but in Lowliness of Mind let each esteem another better than himself, and where any Debates arise, endeavour in a Spirit of Meekness to convince one another: And as you so stand mutually engaged in Love, your Hearts will be enlarged, and all undue Warmths and Discord will be gradually removed, and you will be enabled through Meekness, Humility, Long-Suffering, and Forbearance one of another, to keep the Unity of the Spirit in the Bond of Peace; always bearing in mind that excellent Caution of the Apostle, *Gal. v. 26. Let us not be desirous of Vain-Glory, Provoking one another, Envyng one another,* knowing this, that *the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, against such there is no Law.* And they  
that

*that are Christ's have crucified the Flesh with the Affections and Lusts. If we live in the Spirit, let us also walk in the Spirit. Verse 22, 23, 24, 25.*

The Advices we have received of the general *Advice relating to the King's Revenue.* Care of Friends to keep clear from defrauding the King in any Branch of his Revenue, are very acceptable to us, who hold it our indispensable Duty, with regard to Kings, and all that are in Authority, to lead a quiet and peaceable Life in all Godliness and Honesty.

Again, Dear Friends, we esteem it our Duty *Exhortations to Justice.* to renew our former Advices, that Friends every where take diligent Care to prevent, as much as possible, Persons professing with us, defrauding their Creditors of their just Dues, to the great Scandal and Reproach of our holy Profession; by timely admonishing and cautioning all those of our Society, who, by Delays in Payment, and breaking their Words and Promises, give reasonable Cause of Suspicion that their Circumstances are Desperate; advising all such to inspect their Accounts, and give up their Effects in time, in order to make the best they can to their Creditors; which will most conduce to their own Peace, and Credit and Reputation of our Christian Society. But if any, through Ambition, or Desire of Grandeur in the World, shall reduce themselves to Insolvency, after having been thus plainly cautioned and dealt with, according to the Nature of the Offence, and pursuant to the Advices of this Meeting, in the Years 1728, and 1732, (to which we refer you) then the Society will justly be clear of Reproach arising from the Misconduct of such. A Care of this Nature we earnestly recommend, not only to Monthly and Quarterly Meetings, but also that Friends in their private Capacity, Watch over, Advise, and Caution one another, whenever they observe any real Occasion for it.



*To be diligent in Meetings.*

And, as it hath pleased the Lord in his great Mercy and Goodness, to favour the Faithful among his People, not only in such publick Assemblies as these, but also in their small retired Meetings in the Country every where, with the lifting up of the Light of his Countenance upon them, and renewing an Inward and Spiritual Acquaintance with them, by which they are greatly encouraged to meet often together to think upon his Name, and as he shall move any thereunto, to speak one unto another to their mutual Edification and Comfort: We take this Opportunity to renew our former Advices, that Friends in their several Counties and Places, be diligent in attending Religious Meetings for the Worship of God, not only on First Days, but on other Days of the Week, and as near as may be at the Time appointed; there being by Accounts brought into this Meeting, from some Places, a great Neglect in this Respect, which we have Reason to believe is owing to a being over-charged with the Cares of this Life, the Deceitfulness of Riches, and the Love of other Things, which choaks the good Seed, so that Love to Religion and the Worship of God decays and grows cold.

*Conclusion.* Finally, Brethren, we exhort you, in the Words of the Apostle, *to warn them that are Unruly, comfort the Feeble-minded, support the Weak, be Patient towards all Men: See that none render Evil for Evil unto any Man, but ever follow that which is Good, both among yourselves and to all Men.* 1 Thes. v. 14, 15.

Signed in and on behalf of the Yearly-Meeting,

By EDMUND GURNEY,

Clerk to the Meeting this Year.



